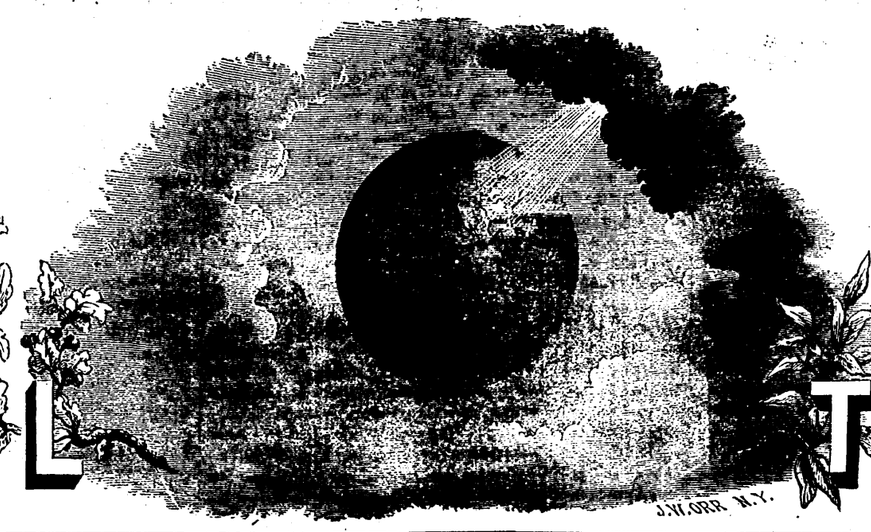
SPIRITUAL TELEGRAPH



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

PROVIDENTIAL DELIVERANCE.

In the report of the Conference proceedings of the date of Dec. 5th, there is a synopsis of some remarks by Mr. JOHN O. WATTLES, wherein he alludes to a great calamity which occurred several years since, and in the midst of which he was most providentially saved. Mr. Wattles, in a letter addressed to Dr. R. T. HALLOCK, narrates the circumstances attending the disaster, and his own mysterious preservation from impending destruction. The narrative can not fail to interest our readers. Our good brother knows not why his life should have been preserved, as in his judgment it has been unproductive of any very important results. But the Power that "shapes our ends," in determining the value of a life, may have reference to the *merit* rather than the *magnitude* of human transactions. A *true life*, however humble the sphere it adorns, is the noblest of all human achievements.—ED.

ROCHESTER, 1854.

FRIEND HALLOCK:

I see by the last TELEGRAPH you promise its readers that I will give a "full statement" of the matter to which you kindly refer.

It is several years since the affair occurred, and I do not often recall it, and it may be difficult to reproduce in my memory all the facts as they transpired, omitting nothing important, and relating every thing essential. However, if it will in the least tend to continue the interest in matters of importance that seems now to be awakened, I will make the attempt.

The *building* referred to stood in the valley of the Ohio, and perhaps twenty rods from its banks, and was built for the accommodation of six families. It was three stories high, "hip roof," and a hall running through from east to west, dividing it equally. It was not yet completed, but the river having overflowed its banks, drove us from our "shanties" to seek refuge in it. The water was flowing between us and the hills for nearly half a mile in width, which cut off our retreat in that direction, and this building seemed to be the only alternative.

I was the first, I believe, to leave the shanty, and not having much to "pack" (as usual) took up my line of march for the new house quite early in the morning. I recollect a distinct impression I had after I had started, to go to the north-west corner of the upper story, and accordingly went there with my wife, and deposited what we had in that corner. During the day temporary partitions were put up, dividing the several floors into suitable apartments.

The houses along the river above and below us were carried away, and their inmates took shelter with us, so that there were with us at the time thirty-two persons.

By the afternoon of the second day the water was up to the second floor. Some alarm was now felt by several, and they would have left for the highland, but the "drift wood" had either stove our boats or carried them away. Although there were many misgivings as to the stability and permanency of the house (the basement was of stone, the rest brick), no very great fears were entertained with regard to it. Still we hailed every steamboat that passed, but none came to our relief.

During that afternoon, the carpenters had constructed a rude boat, which would have served to land us the next morning. Between eight and nine o'clock, as near as I can judge, one of the brethren came into our room and said he thought the house was going to fall! I stepped out into the hall, and by listening could hear a very faint, slight ticking sound, apparently in the walls, but remarked that I thought there was no cause for alarm, and returned to my room; I had scarcely got seated, when I heard him call out, "*The house is falling! To the boat!*"

Then immediately began the most terrific crashing I ever heard. The creaking of timbers, the thundering of the walls as they tumbled upon the floors, the tearing asunder of the roof as the walls crumbled from under it, and all falling together into the rushing torrent below, was a scene truly appalling! The whole south half of the building, up to our room, had fallen, and carried with it every person, I believe, in that division of the building, and buried them in its ruins beneath the waters. The surging imparted to the other portion, by the parting of the walls and the rending of the roof, led us to believe that it would soon follow the other. Indeed, there seemed to be no cessation; our floor began to settle beneath us, and the ceiling began to descend upon us, the walls were crumbling, and the partitions breaking.

I put on my coat, and drew on my boots (for I had been partially prepared for bed), and stood looking on the ruins below, and making my calculations to descend as soon as I could see a fair opportunity to do so. But soon *this* part of the building began to reel anew, and the falling commenced at the other end. The hollow rumbling of the tumbling walls, and the terrific crashes of the parting roof as the walls continued falling from under it, drew nearer and nearer, until it reached our room on the east side, and seemed still coming up to us.

A consciousness now of our position---the walls on each side falling in, the windows crushing, and the glass flying into fragments, the swaying of the portion of the remaining roof continuing to crumble the walls yet more—left us no possible hope but that we should be crushed in a moment. The floor above was now within a few inches of our heads, and knowing that, to jump out would be but to be covered in the ruins.

I clasped my wife to my arms, and exclaimed, "We'll soon be in paradise!" "Yes," said she, "and we'll go together," as she returned the embrace.

The last moment of our earthly lives had now evidently come, and we were about to enter upon that higher existence, upon the contemplation of which we had dwelt for years with rapturous delight. At this instant the light of the Spirit-world broke in upon us; a throng from that holy land now stood around us gleaming in celestial lightness. And I am here, thought I—"in that bright house"—without a pang, without a pain! (I thought I had got out of the body.) "Get down now," say they sweetly; "we have something for you to do yet." I saw they were sustaining the crumbling walls, and holding the ruins in their fall.

I immediately looked around for the means of descent, tied the bed-clothes together, and let myself down upon the fallen roof that still lay above the water, being held from floating away by the pile of rubbish beneath it. On finding foot-hold, I grasped a floating plank and reared it up against where Esther was standing, and she slid down upon it, and we ran to a distant part of the roof; for that heavy dark mass was hanging over us, and seemed to be just on the verge of falling. But as soon as we turned, we saw a woman with a child in her arms, standing on a projecting floor near by where we had been. I ran to place the plank for her descent, but she refused to come. I insisted upon having the child. This she slid down, and I carried it to my wife and returned for her, but, perhaps from bewilderment, she refused still to descend, saying there was no danger. While expostulating with her, I suddenly felt myself whirled from my standing, and gently but instantly thrown to a distance of sixteen or eighteen feet, and laid prostrate, with that overhanging roof over and the walls thundering about me. As soon as the noise ceased (and this was the last), I heard Esther calling me, for I was buried completely from her sight, and asking if I was alive. I said, "Yes, I am not hurt," and crawled out from under the ruins, conscious of no other physical effect than my mouth and eyes full of lime-dust, and my pockets full of broken bricks. The woman was buried nearly ten feet directly under where I was standing.

Why my life has been thus spared I know not, for it don't seem to amount to much, so far; may the same Power that saved, clearly direct.

But the bearing these remarks had upon the subject under discussion at your conference was, to show in some degree the power of mind over matter.

In the instance of the walls being sustained, it may be referred to accidental causes; and can not well be expected to be as clear a demonstration of mental power to others as it was to myself.

But the last is more clear to another. Upon examination there seemed to be no possible position in which I could have been placed and not have been crushed; had I remained standing, this result would have been inevitable; had I have fallen "*crosswise*" from my position, I should have been crushed, for the rafters of that which fell came in direct contact with the roof upon which it fell; had I have fallen six inches either to the right or left, the same would have been the result. And there seemed to be no other place under that whole portion which fell (owing to the peculiar structure of that kind of roof at the corners), where I could have been placed, without having crossed the position of some of the timbers.

And that the act was not my own, was as self-evident as that I could not jump backward sixteen or eighteen feet, and choose that exact position and lie down in it, in the dark.

As ever, for God and humanity,

JOHN O. WATTLES.

I am sometimes asked, "Why did you go into the building?" or "Had you no premonitions of danger?" etc.

I answer frankly, Yes, I had; but my judgment overruled. I knew the house was built strongly, and thought it was as safe as the houses up to *Third Street*, Cincinnati, as defined by previous floods. I recollect distinctly a most gloomy and sickening sensation that settled down upon me in the morning, when the horses were turned out of the stable. As soon as they were loose, they walked round and round the little island on which we then were, turned their heads up stream, and held them up as if snuffing the breezes, and then steered as straight for the hills as they could go, and swam the whole distance where they could not ford, until they reached the hill-side. Had I followed my *impressions*, I should have gone too; but I didn't like the thought of leaving the rest, and thinking the house was sufficiently strong, we took our things and went in, but went, as I followed my impressions above stated, to that particular portion.

There was a slight mistake in that record of the last Conference. It should have been spelt *Gano's*. Major Gano is known to many, and I showed him the letter I received from my wife; also, my wife was in *Indiana*, and not Ohio—*i. e.*, my residence is in Indiana, between one and two hundred miles from Cincinnati—which makes the matter more interesting. Let us have things as near *exact* as we can, in these days of wonders.

Should you wish further communication on any subject, my address will be (when I get there), West Point, Tippecanoe Co., Indiana.

INSTRUCTION FROM A SPIRIT.

MY BROTHER:

I have this morning received a dish of private instruction from one of my Spirit-teachers, spiced somewhat with hints from others, which I herewith send you to dispose of at your leisure and in harmony with your own view of usefulness. The illustrations are not altogether new, but seem to have received a revision. It is as follows:

Dear M.—I would not chide you, but I would correct you in an error which is everywhere becoming more and more apparent among Spiritualists, and in which you, too, partake, though not to so great an extent or so blindly as many. It is this: An unphilosophic ambition to grasp the *abstruse*—the *far-off*—the *profound* in the spiritual philosophy.

You know full well from former teachings that those Spirits who are worthy to be called your teachers, will refuse you nothing which is within the range of your receptive powers; but it should be an axiom with you (and will be upon a little reflection), that no mind, however expanded, can fully appreciate that which is profound. This seems absurd to you, and yet it is true, and I hope to be able so to make it appear to you: A human mind may be *profound*, as you use the term, *i. e.*, it may be deep, far-reaching, philosophic, but is not this profoundly *relative* merely? Is such a mind profound when compared with higher intelligences? You see at once that a philosopher is great—is profound only when compared with those of less capacity; compared with equals or superiors he becomes common—simple. And thus it is with profound subjects—theories, philosophies; they are profound in proportion as they are far-off and superior to our comprehension. As we approach them, grow to their appreciation, and thus become able to grasp them, they are no longer profound to us, but become common---simple—and thus every thing which we are capable of understanding fully, must, prior to that understanding, become to us a simple; and here I repeat: *No mind can fully appreciate that which is profound* as compared with its own powers, and hence it is unwise to reach at once after the *abstruse* in any thing; but it is wiser to approach easily, gradually, surely, by examining carefully, inquiringly, understandingly, those simple and easy steps which lie directly before us.

At your meeting of yesterday, an influential person allowed himself to be wrought into a passion almost, because the Spirit who was addressing the audience gave his name as Franklin, supposing it could not be Franklin, because he did not give a scientific discourse, as he doubtless would have done had he been communicating for that gentleman alone, electricity being the favorite theme of both; but instead of this he was addressing a promiscuous audience, many of whom the objector himself knows would not understand such a communication as would be interesting to him. But without reflection upon the beautiful adaptation of what was given to the necessities of those who were receiving, he hastily concluded that the communicating Spirit must be a deceiver, and asked petulantly, "Why don't the Spirits regulate their own sphere? Why don't they keep such blockheads away? Why don't they tell us something we don't know? We all know we ought to love---to be more harmonious, and to do better. Why don't they take up my scientific theory where I left off, and go on with it? Or, if it is wrong, why don't they show me where it is wrong, and give me a better one? Why don't they give me something definite about the Spirit-spheres, and tell me how it is that they operate in communicating, so that I can come out and explain it?"

Now, M., you see clearly that the gentleman referred to is suffering from this very ambition which I began to correct in you. He has a profound, scientific mind, when compared with the more common masses of minds; and knowing this, he has blindly concluded therefrom that he is able to comprehend those higher points of philosophy which lie beyond his own capabilities, and hence supposes that the reason why he can not reach them is, that they are *willfully* withheld from him; but this is not so. Those things which he wishes so much to know, stand forth as openly in the broad domain of Nature, as others which seem so plain and simple to him; the whole secret lies in his inability to understand them.

Men are everywhere asking, "*What* and *where* is the Spirit-sphere?" and Spirits are as constantly answering the question, without the power to make the answer understood, simply because the human mind is too ambitious to examine the simple types which everywhere surround it, but seeks to comprehend in *fact*, in *reality*, that which is above and beyond its comprehension. It is impossible for mind, through its own analytic powers, to understand itself in any thing superior to itself. It can only analyze those subjects which are inferior—subordinate—to itself, and hence should devote itself to the analysis of such subjects, thereby administering to its own normal growth, and preparing itself for the intuitive perception of those higher operations of Nature which can not as yet be brought down to the plane of man's actual being.

Do not for one moment entertain the thought that heaven's beauties are not all open before you, or that if it were possible I would not lead you on, on, and still on, as rapidly as you desire, in a knowledge of the realities of Spirit-life. But this can be done in no other way than by constantly going back to to the types which are open to your human senses. *Where* is the Spirit-world? is a question which is asked perhaps more frequently than any other; and when we answer, as we ever do, that it is where the natural world is, men will not accept this answer as we give it, but each one will torture it into a form to suit some speculative theory of his own, and hence there are as many views of *where* the Spirit-world is as there are theorizers or world-builders. But if, instead of being so ambitious to be creators of worlds, men were satisfied to examine naturally that which has been created for them, progress in a knowledge of that world would be far more rapid than at present. It being impossible that man should take in at one view both the natural and spiritual condition of his own being, so as to be able to compare and read their relations, he must seek below himself for a type from which to study himself by analogy.

Spirits who have grown to a better appreciation of this method of reasoning, are constantly pointing men to this path, but few will yet *stoop*, as they call it, to follow us there. How often, oh, how often do we point you to the crawling worm for a solution of your question! and yet instead of regarding it as it really is, a beautiful type of your own human and spiritual life, you pass it by all unheeded, or perhaps crush it under your feet, wondering why such a loathsome creature was ever created, and with your next breath ask, "*Where* is the Spirit-world?"

You have the impression, dear M., and feel subdued; but I would like to have you write it out for the instruction of those who do not yet see the analogy, and hence continue the communication.

Let us open a scene in a spacious and beautiful fruit and flower garden, which is filled with every conceivable beauty in the form of fruits, flowers, birds, waterfalls, and every thing which the mind can appreciate as among Nature's beauties. In the center of this Eden stands a magnificent fruit-tree; at its base blooms a beautiful rose-shrub, and on the ground at the foot of the shrub crawls a caterpillar. This worm is blind and insensible to the beauty which surrounds it, feeling an instinctive sense of disquiet, it gropes about until it reaches the stem of the fragrant rose-bush which waves so gracefully above this unappreciating being. It climbs along the stem until it is lodged among the leaves, buds, and flowers, but does it heed these beauties? Not at all; it sees them not, but in its blindness often wounds itself upon the thorns which ever grow among the roses. Still restless it passes on, and from the topmost leaf, perhaps from the center of the crowning flower, it reaches forth and grasps the trunk of that noble fruit-tree, under whose protective shade the shrub is blooming; still impelled to move, it mounts the majestic tree, and finding its leaves delicious to its prominent sense—taste—it stops awhile to enjoy the luxury. Here, for the first time, the worm is at rest; it is now in congenial relations; the wants of its nature are supplied. By the warmth of the sun and the food from the tree, it is soon developed to the extent of its rudimental capacity; after which it gradually loses its appetite, becomes stupid, and falls back to the ground from whence it started, and hides itself away to rest; and in due time it comes forth again, a bright, beautiful, and joyous butterfly, flitting about from fruit to flower, and bathing in the sunlight of its spirit-life. Thus far we can often lead men in this study; he can see in this garden his beautiful green earth filled with every thing which can please the senses, and he can see the worm as an emblem of his human life, and in the butterfly the emblem of his spirit-life; but he still persists in taking too hasty a view of our picture, he forgets that the poor crawling worm did not see even the beauties of the little shrub and the tree which constituted its entire field of action—its earth—far less could it perceive the more remote and varying beauties of the entire garden, and hence when it awoke to its butterfly-life, it awoke also to its first real view of the garden; and therefore, although the butterfly is now an inhabitant of the same garden which was his home in the worm-life, he sees it now for the first time. Man seems determined not to understand this, for often when we do the best we can to illustrate this fact to him, he will turn to us again and again to ask, "*Where* is the Spirit-world?" Where was the natural world of the worm, and where was the spiritual world of that same worm? Were not the two the same, and was not the *change* in the *condition* of the worm *alone?* Oh, why can not man understand this? Men do not see the Spirits about them, unless unfolded above the rudimental condition, and hence will not believe they are about them. Could the poor blind worm see its butterfly companions about *it?*

MARENDA B. RANADLL, *Medium*.

PHILADELPHIA, *Dec.* 18, 1854.

PROGRESSION.

Progression is the great law of nature; nor is this law the inherent property of matter, but it is the Divine law rendered manifest to man by the blessings surrounding us at all times; nor are these blessings themselves of an even kind, but continually improving; thus our food, raiment, household utensils, and education, are all superior to those employed by our forefathers; and we can not select a single phase in nature that has not for its purpose progression.

Thus let us look at the icy hand of winter, and we will readily see that it is the cause of many blessings, and really tends toward the general progression of all matter, and hence of all mind. The cold of winter prepares the earth for a fruitful summer. The very snows as they fall seize on to the ammonia of the atmosphere given off by the breathing of animals and the decay of former organism, and descending to the earth's surface, deposits this ammonia in an advanced form to enter plants with the first hours of spring, and thus to be again rendered available for the use of man. The very coal which we dig from the bowels of the earth, by being burned to equalize the temperature for our comfort, sends its integrants in an aeriform shape into nature's great storehouse—the atmosphere—whence it is received by the soil as raw material for the production of a more advanced condition for these materials than existed among them when in the coal beds; and even the wood of our forests, which is burned for the use of man, forms the raw materials to accelerate superior forms of growth. In districts of country where the greatest plenty prevails, the greatest plenty will continue to prevail; for we can not put any thing out of existence by the ordinary modes of consumption. Every [illegible] in following nature's laws, progresses, and fits it for more perfect assimilation; for like the recrystallization of a salt many times, so the ultimates of nature at each of their configurations in organized forms, bear a superior relation to their previous condition. Nor is it true of material only, for education, either by its improved methods or the progression of spirit, is hereditary, and thus mankind in each succeeding age is more progressed, therefore wiser, and consequently better. Men respect the rights of each other, and their laws for mutual protection are the registry of their advancement.

Throughout nature we find this law of progression pervading all groups of natural law, as well as the exercise of individual exceptions. The wash of continents into the sea, instead of denuding the dry land of its powers of fertility, simply rests for a time in one of nature's great laboratories—the ocean. Here it furnishes the food for fishes, gives growth to algœ, feeds the birds of the ocean, and, in the form of shellfish, oil, guano, or sea weed, is washed upon our coast. Fish are an article of food, and their resultant gases arise from the ocean's surface, and are wafted over the surfaces of continents to be detained there by nature's laws. All these materials, originally washed from continents, are returned again to them in a progressed and advanced condition, again to produce a more refined and more valuable aliment for man. Thus the ultimates of a world when once assuming their form as a grand whole, can not but follow the great law of progression intended to render man in the form a continuous approximation toward the spirit-man, until it is fair to infer that the time will evidently arise when the line of difference now existing between spirit and matter will be scarcely definable, and man may then see God in all his works without exercising that wonder which now astonishes the student of God's laws.

PHŒNIX.

THE CHRISTIANITY OF THE CHURCH.

Since the beginning of the twelfth century, vast numbers have suffered death at the stake or upon the rack. The quivering flesh has been torn from the bones of the living man! Numerous modes of torture have been invented and put in operation, by those who have claimed to be the ministers of God, and the heartless inquisitor has kept his jubilee amid the dying groans of thousands. Darkness has covered the earth and gross darkness the people, and corruption with all its withering power has fastened upon the very vitals of the Church. Christianity, downtrodden and despised, has bled at every pore. Her legitimate children have been wandering outcasts upon the shores of time, and the ashes of her martyrs have been scattered to the winds of heaven!

When I pause to consider the iniquity that has been practiced in the name of Jesus; when I look over the history of the Church, and think of the gross abominations committed by the pretended servants of God, I am painfully reminded that the Christian religion has been most deeply wounded in the habitation of its professed friends. This bitter, intolerant, and persecuting spirit—the spirit manifested by the corrupt dignitaries of the Church—appears in bold and striking contrast with the mild temper and disposition of Jesus. It is strangely at variance with the holy precepts of that meek and loving Reformer. Indeed, the light and glory of Heaven, and the deep darkness of Pagan Idolatry, are not more widely different than the divine influence of his mission, and the foul sectarian spirit that in his name has labored to desolate the earth.

S. B. B.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 20, 1855.

"THE HEALING OF THE NATIONS."

Such is the title of the new work written by the hand of MR. CHARLES LINTON, of Newtown, Bucks Co., Pa., which is about to be published with the indorsement of HON. N. P. TALLMADGE, who certifies to the spiritual origin and extraordinary character of the production. Early last Spring, while on a visit to Washington, D. C., for the purpose of delivering lectures on the facts and philosophy of Spiritualism, we had several personal interviews with Mr. Linton, and were permitted to examine the manuscript of his book. For several days we frequented the apartments occupied by the Governor and Mr. L., and as the work was then in progress, we had favorable opportunities for analyzing the character and claims of the medium, and also, to some extent, for making observations on the process employed in the execution of the work. All that we saw and heard during our stay in Washington contributed to establish the conviction that Mr. Linton is not only a medium of extraordinary powers, but that he is, moreover, characterized by a deeply religious spirit and the most scrupulous morality.

We are indebted to the politeness of Gov. Tallmadge for the privilege of examining a portion of the proof-sheets of the forthcoming volume, in advance of its publication, and we take this early opportunity to submit to our readers a brief analysis of its character and contents. The reader is introduced to the inspired portions of the volume by an able INTRODUCTION, in which Gov. Tallmadge presents the peculiar experience of Mr. Linton and the claims of his book in a consise and lucid statement. Very little is said of the personal history of Mr. L., save that he is now about twenty-six years of age; that he has good natural powers of mind, but very limited acquirements, having enjoyed only such advantages as were afforded by the common schools of Pennsylvania some ten years ago; that he served an apprenticeship at blacksmithing, and worked at his trade until some four years since, when he engaged as a merchant's clerk in Philadelphia, where he was soon after developed as a writing medium. Mr. Linton's own record of this part of his experience involves the history of the remarkable book which is soon to be given to the public. It is contained in a communication addressed to the Governor, of which the following is a copy, somewhat condensed, to accommodate the same to our limits. It manifests a most conscientious regard for the truth, and is pervaded by a truly loving and religious spirit:

When about to write the book entitled "The Healing of the Nations," I felt descending upon me an influence whose holy sweetness words can never express.

Ere taking my pen to write, my whole being entered a calm and tranquil state, which was expressed to the Holy One in a devout prayer—such as this: "Oh, Father, if it so please Thee, let Thy servant write only that which shall glorify Thee."

And in answer I have written that which I *felt* to be truth, though at times my outward ignorance was much at a loss to substantiate the wisdom of that written.

I have never written without the influence of that unseen Power, for it has been my constant desire that I might never write one word of error, or of that which would not lead to man's highest good, and to the highest knowledge of God.

When writing I always preferred to be alone, though I have often written in the presence of my own family or friends, and sometimes in the presence of entire strangers.

During the writing of the book I scarcely read any, in any book, being conscious that I retained nothing at all of that which I attempted to read.

I never *referred* to any book *before* the writing, *during*, or *since* having finished the writing of "The Healing of the Nations."

I never had any books by me save the one in which I wrote. How the contents of the book correspond with the contents of other books I do not know.

It was always sufficient inducement for me to write to feel the sweet influence enveloping me as a flood of light in which was ALL that I could imagine as necessary unto heavenly happiness.

I have written in all kinds of circumstances without any apparent diminution of the control of my system had by the unseen Power. The one thing necessary for the obtaining of this feeling—this holy influence—was calm, quiet PRAYER.

I know that prayers are answered; how, is explained in the book.

I have *felt* and *seen* all that I wrote. I have experienced most holy joy, most serene happiness: and again have felt the keen despair of the tortured spirit. I have viewed the operation of essences and principles, apparently seeing them as distinctly as any outward object. I have seen all the scenery as in the book described; and, in short, *all* that is there written at the time was felt by me as though it was then and there present.

I feel thankful unto God for the bestowal of so much happiness as I have experienced while writing, and since writing, "The Healing of the Nations."

It has truly healed my spirit, and I may add that one other spirit, as dear unto mine as its own existence, hath found in the words flowing from my pen a balm most healing. It has driven hereditary darkness from our path, and opened a channel unto the Fountain of Light, whose outward flowing waters have nourished our love until it is as the rock of Eternal Truth.

The ideas seemed at times to enter my mind with a gleam of light, and were instantly before me waiting to be worded; at other times I could not see one word ahead of that which I was writing, and have written on, one word at a time, that when the word was written it appeared disjointed and disconnected until the whole sentence was finished, and behold! I saw a great truth, builded, as it were, almost without my knowledge.

I have at times been conscious of an entire vacancy of what I should term my own mind; at other times my mind has been exercised violently on some outside subject, and still the writing would continue as though the mind were calm. This was after *having commenced* writing, as I never commenced except in the manner above described—calmly and quietly.

I have written from one half page to as high as ten or eleven pages daily. The book was commenced on the eleventh of the eleventh month, eighteen hundred and fifty-three, and ended fourth month ninth, eighteen hundred and fifty-four. (Commenced Nov. 11th, 1853; ended April 9th, 1854.) I lost one month in writing, being away from the book at the time.

There are four hundred and thirty (430) pages of manuscript, closely written, and scarcely containing one mistake. I can say positively, there is no mistake of any kind which did not arise from my own inattention during the writing; the dictating Power being always right, so far as my comprehension goes.

I have never felt but *one* Presence and but one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing, and commenced exercising in the open air.

Some will naturally ask, "What is that Power!" In answer to this question I must say, I do not positively know. I leave every reader to be his own judge; believing as I do in individual responsibility, I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source, leaving positive truths unto God, and all men to judge their own judgment. My belief concerning the source whence the book came can only be my own belief, and I do not want that to be adopted by any man unthinkingly.

I had not the faintest idea, at the commencement of "The Healing of the Nations," what the course would be of that which was being written; and I must say, that no person can be so much surprised as myself at the order and regularity of the course pursued both in regard to the subjects, and the reasoning elucidating them.

I never planned, or attempted to plan, any thing ahead in writing; for beside of the Power dictating I felt truly as a little child in wisdom, and can now thank God that I was permitted to have a child's trustfulness—thus writing as dictated unto, unheeding the opinions of my own selfish nature.

I have frequently been asked, "Why do you reject the credit of composing 'The Healing of the Nations?'" I answer all such inquiries thus; "Common *honesty* bids me do it."

The only credit I desire to have, and that which I feel to be my due, arises from the fact that I HAVE DESIRED HUMBLY AND SINCERELY TO GLORIFY A LOVING FATHER AND BENEFIT MAN. Any man who honestly and openly reads "The Healing of the Nations" will give me this credit, and surely I need not ask more. True it is, that let men say and do as they will concerning that which is written, they can never reach that sweet place within my own spirit, wherein, morning and evening, and in the shady noon, I feel "Well done" vibrating to THE VOICE OF HIM whose servant I am proud to be.

I have felt more peaceful happiness in this inward communion with the unseen Power whose scribe I seemed to be, than the voice of all mankind could in praising give. Hence do I speak of my work as though it was not my work, and give credit unto whom credit is due.

Following this brief history of Mr. Linton and the book, the author of the Introduction proceeds to state the circumstance which first secured for the modern spiritual phenomena his respectful and serious consideration. Previous to May, 1852, he had regarded the alleged facts as utterly incredible, and therefore treated the whole matter as a delusion. At that time, however, his attention was suddenly arrested by reading a communication from Judge Edmonds, which appeared in one of the leading journals of this city. He had known the Judge intimately for more than thirty years, and had been associated with him in several positions of public responsibility, wherein the talents and fidelity of his friend had shone conspicuously. He felt that he knew his personal friend and public associate quite too well to question either the honesty of his purpose or the soundness of his judgment. He could no longer doubt that the subject was worthy of his notice, and at once resolved to engage in the investigation. In this connection Gov. Tallmadge pays a high and merited tribute to the education, judicial capacity, and personal integrity of Judge Edmonds; after which he proceeds to treat of the spiritual phenomena generally, reviewing in a brief but cogent style their reception by the Pulpit and the Press; at the same time he quietly disposes of the empty speculations of material philosophers.

Gov. Tallmadge is a member of the Episcopal Church, and while to some minds his language may occasionally seem to indicate that he attaches an undue importance to certain books and men, it must be evident to every candid reader that there is no dogmatism or theological hair-splitting in his Introduction to "The Healing of the Nations." Much less is there any attempt to bend Spiritualism to the support of his preconceived opinions, or to interpret its significant facts and inspired teachings by the light of the Thirty-nine Articles. The Governor employs no rhetorical drapery to cover up the truth, nor does he invest his subject with the theological second-hand clothing of his church, either out of respect to the "Apostolic Succession," or to render it fashionable. On the contrary, Spiritualism has found in our distinguished friend a fearless investigator who is not to be frightened from his purpose, and a witness who need not be sworn to tell the truth. At the same time he treats the Scriptures and the Christian Religion with profound respect. On this point we cite the following brief expression of his views:

I have always maintained, and still maintain, the Bible as the word of God; and I agree with that accomplished scholar and jurist, Sir William Jones, who declared that "The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, pure morality, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that ever were composed in any age or idiom." And when I hear clergymen denounce "Spiritualism" as denying the truths of the Bible, I can only say, "they know not what they do." They might with greater propriety denounce all denominations of Christians except their own, because they differ from each other as to what *are* the truths of the Bible.

The writer insists that the current phenomena are not opposed to genuine Christianity, but that, while they demonstrate our immortality, they clearly and forcibly illustrate the divine principles of Christ, shedding at once a new and clearer light on the invisible laws involved in the marvelous displays of spiritual presence and energy which accompanied his dispensation. In confirmation of this general idea, and to illustrate the prevalence, among the purest and noblest minds, of faith in the doctrine of Spiritual Intercourse, Mr. Tallmadge refers to the New Testament writers and to many eminent modern authors. Speaking of the manifestations, and of the presumption of those who treat them with derision and denunciation, he says:

If, then, these manifestations are according to God's laws, how great is the responsibility of those who undertake to denounce them; who undertake to set a limit to the power of the Almighty; and to proclaim that there is neither the necessity nor the power for further manifestations to elucidate the truths of the Bible—truths about which mankind can not agree, and never will agree, till further light is shed upon them! This responsibility is great here, but it will be greater hereafter. And none will see it and feel it with such crushing weight as the clergy who have denounced it; who have shut out the light from their people, and caused them to walk in darkness, when the brightness of these manifestations has been shining around them. Let them take heed to themselves. This warning is founded on communications from a high spiritual source. And let them rest assured that, though they may stay for a brief season the mighty torrent of "Spiritualism," which is covering the earth as the waters cover the sea, they will not be able to check it in the world to which they go, but will there be held to an awful accountability! If they had but a small share of practical common sense, they would investigate it, and proclaim it from the pulpit as confirming the truths of the Bible, and as re-affirming the doctrines which Christ taught and practiced. Instead of attempting to resist it, they would "take the tide at its flood," and endeavor to "direct the fury of the storm." If they do not, they will find the foundations of their antagonistic creeds washed from under them, and swept away by the resistless tide which is now setting,

"Like to the Pontick sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb."

They may as well attempt to stem the torrent of Niagara, and silence the thunders of the mighty cataract. The day for intimidation has gone by. Those liquid fires, whose terrors have been so long used, have been quenched by the pure waters of truth flowing from the fountain of Love; and their lurid glare is lost in the brilliant light shed by the sun of righteousness which has risen with healing on its wings.

From the interesting narration of spiritual experiences contained in the Introduction to this book, we select the following striking example, in which the life of Gov. Tallmadge was preserved, as he now firmly believes, by the interposition of some guardian Spirit:

Of *impressions* which we receive, every one's own individual experience will bear me out in what I say. How often has it happened to almost every body that he or she has been impressed to do or not to do, to go or not to go, and by obeying that impression, has been saved from accident or danger! I could cite abundant authorities in proof of this, but I will only relate one instance in regard to myself. I was on board the war-steamer Princeton, in the Potomac River, in the year 1844, when the dreadful disaster occurred by the bursting of the "big gun," which sacrificed the lives of several of our most distinguished citizens. A large party of ladies and gentlemen had been invited by Com. Stockton, the distinguished commander of the Princeton, to take a trip down the Potomac to witness the movements of the steamer, as well as the firing of the gun called the "Peace-maker," a gun of wrought iron, of immense weight and caliber. I had under my charge two ladies. It was announced that the gun would fire three times. When they were preparing for the first fire, I took my position at the breech of the gun. The vessel being in motion, the smoke, after firing, was immediately left behind, and in my position I could take the range of the shot of immense weight as it gracefully bounded over the water. I took this position at each fire. After dinner I went with the ladies on deck at the stern of the vessel, and soon discovered the gun was again being loaded. I immediately went to the gun at the bow of the vessel, and learning that the commodore, and the President and his cabinet, and other gentlemen were momentarily expected up to witness the last fire, I determined to remain, and took my position as before. I waited a minute or two, and was suddenly impressed to leave the gun—why, I could not tell; I had no fear of the gun, for I supposed a wrought-iron gun could not burst. Yet, by an irresistible impulse, I was compelled to leave the gun. I went to the stern of the vessel, and was told the ladies had just gone below. I went down into the cabin, and immediately heard the report of the gun; and in a moment came the news that two members of the cabinet and three other distinguished gentlemen had been instantly killed by the bursting of the gun. I rushed on deck, saw the lifeless and mangled bodies, and found that the gun had burst at the very spot where I had stood at the three former fires, and where, if I had remained at the fourth fire, I should have been perfectly demolished! Here was a *spiritual impression* which I could not resist, and by obeying which my life was saved. It is not for me to say why my life was saved and others sacrificed. We can not fathom the mysterious ways of Providence, but we can derive benefit from the manifestations thus placed before us.

In the course of the Introduction we have a classification of media, and many interesting facts and communications are cited in illustration of the several phases of the phenomena. From among the examples of musical mediumship the Governor relates the following:

In June, 1853, after my return from New York, where I had witnessed many manifestations, I called on a writing medium in my neighborhood. A communication came through her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be. It was answered, a daughter. I asked which daughter, as I have four daughters. It was answered, Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, "Will you teach her to play!" It was answered, "You will see." Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark *that she never knew a note in music, and had never played a tune on the piano in her life.* The reason is this. The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some member of the family. I soon formed a circle in my family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the different *signs in music*, about all which she knew nothing. She then threw down her pencil, and began to strike the table as if striking the keys of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and, though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boldly, and played "Beethoven's Grand Waltz," in a style that would do credit to one well advanced in music! She then played many familiar airs, such as "Sweet Home," "Bonnie Doon," "Last Rose of Summer," "Hail to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it with words improvised or impressed for the occasion. New and beautiful airs continued to be sung for her, the poetry and sentiment being given as before. She was also soon developed as a writing medium, and I have received many beautiful communications through her, and of the purest religious sentiment.

We have already intimated that the body of the work was written by Spirits; but of the intrinsic character and specific importance of this portion of the volume we can not now speak particularly. But few of our readers, we apprehend, will require further evidence on this point, after receiving the decisive indorsement of Gov. Tallmadge, in whose enlightened judgment it transcends the normal powers of the human mind in its mundane relations. We may however add, in this connection, that several professional gentleman and many persons of refined taste and liberal culture have examined this portion of the book, and have expressed their high satisfaction with its various merits as a philological, ethical, psychical, and theosophical production.

We must also pass over the copious Appendix—by the author of the Introduction—which forms the concluding portion of the volume. But the book will soon be issued from the press, and then our numerous readers will of course peruse it for themselves, and each will form an independent judgment. It will be as large a volume as Edmond's and Dexter's "Spiritualism," and will be sold at ONE DOLLAR AND FIFTY CENTS. Notwithstanding the pressure of the times, it will, doubtless, have an extensive sale, and contribute in no small degree to overthrow the existing prejudice and material skepticism of the church and the world.

☞ We expect the book will be published in the course of February, when we shall be prepared to supply the trade at the same discount at which the work by Edmonds and Dexter was afforded. In the mean time our friends may be sending in their orders.

"MATRIMONIAL."

An advertisement under this head, which will be found on our last page, has attracted some attention, and elicited the inquiry as to why that portion of our space is thus occupied. To those who are curious to catechise us on this point we answer, that the gentleman who adopts this method, in the hope of finding a suitable companion, is no mere ideal entity. From all that we can learn respecting him, we judge that he is very nearly what he professes to be. He has, however, resided in this city but a short time, and the nature of his business is such as to afford him little or no opportunity to become acquainted with people, except in a merely professional capacity. Knowing of no better way to secure an honorable union, and having no time to spend in fruitless negotiation, or in traveling in search of the undiscovered treasure, he has thought proper, in good faith, to adopt the method which under the peculiar circumstances seemed to him the most feasible. To this extent, at least, we can vouch for the gentleman who proposes "annexation:" He is unquestionably *serious*, and we believe his character for morality to be above suspicion. This paragraph certainly is not prompted by any desire to promote the interests of the Post Office department, or to raise the price of stationery.

EXHIBITION OF SPIRIT ART.

We intimated some time since that we had been engaged for several years in making a collection of curious artistic works, executed by Spirits, and that we were about to illustrate the wonderful powers of the invisible intelligences and the principles of Spiritual Science in a series of public Lectures, accompanied by a novel, attractive, and instructive exhibition of what they have done and are now doing. With this object in view, and to render the exhibition effective, we are having a large number of specimens transferred to glass by what is denominated the *Ambrotype process*, which, like the ordinary daguerreotype, produces *a perfect transcript* of the most complicated original. By the aid of suitable optical instruments these will be magnified to any desirable size, and brilliantly illuminated, without disturbing the harmony of their proportions, or in any way impairing their fidelity to the originals. Moreover, they will be exhibited in a manner which will enable thousands to view them distinctly at the same moment.

Among these curious revelations of spiritual power are comprehended the WRITINGS in ancient, foreign, and unknown languages, executed at an early stage in the spiritual movement, through the mediumship of Mr. E. P. FOWLER, of this city, and which have been regarded by all intelligent and learned observers as objects of great curiosity and mysterious significance. This part of the collection contains the extraordinary parchment whereon a Spirit wrote the following sentiment (Kossuth's views of intervention were at the time under discussion in the circle of which Mr. Fowler was medium): "PEACE, BUT NOT WITHOUT FREEDOM," and *fifty-six Spirits*, without the instrumentality of any mortal hand, then subscribed their names to the sentiment. These names have been compared with originals, and are found to be complete *fac-similes*. The other specimens comprehend communications in Hebrew, Arabic, Bengalee, Sanscrit, and other ancient and Oriental tongues. The spiritual origin of these has been authenticated in the most unmistakable manner. After investigating all the material facts relative to the execution of these writings, Prof. Bush declared his views in the following paragraph:

"I can only say for myself that, from the internal evidence, and from a multitude of collateral circumstances, I am perfectly satisfied that Mr. Fowler never practiced any deception in their production. In like manner I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was spelled out to me in the presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language."—*See* SHEKINAH, *Vol. I. p.* 305.

Among the Drawings we have some fifteen heads of ancient philosophers, seers, artists, and Pagan divinities, Socrates, Christ, Jupiter, and Mars being among the number. These are drawn with remarkable boldness and freedom, and several of our prominent artists who have examined them concur in the opinion that these heads display great learning in art and a master hand. With two or three exceptions, they purport to have been executed by the Spirit of an ancient Greek sculptor. This Spirit has visited the medium—a young lady whose name is withheld at her request—but *three times*, and on each of those occasions some ten or twelve heads were produced in half that number of hours. We were personally present when he made his last visit, and witnessed the *modus operandi* of their execution.

In addition to the above we have a variety of Flowers, Fruits, and other objects, difficult to describe and too numerous to mention in detail, all of which were produced by the agency of Spirits, some of which are said to belong to other worlds, which mortal eyes have never looked upon. These artistic illustrations of the powers of departed human Spirits must be regarded with a profound and peculiar interest by all believers in the present intercourse between the Spiritual and Natural Worlds, while the singular and startling, yet dignified character of the whole exhibition, can scarcely fail at once to awaken and to gratify the general curiosity to *see what the Invisible Powers have actually done.*

The Editor has incurred no little trouble and expense in preparing to illustrate his lectures on the facts and philosophy of Spiritualism by this unique and attractive exhibition. He is now prepared to entertain propositions from those who may desire his services in the capacity herein suggested.

Our numerous readers at the East will please notice and bear in mind that Dr. W. R. Hayden, No. 5 Hayward Place, Boston, has purchased duplicates of some of the choicest specimens in our collection, and that he will be happy to answer similar calls for lectures, etc., throughout New England, the State of Connecticut alone excepted.

DR. DODS AND SPIRITUALISM.

It will be recollected that some months ago Dr. J. B. Dods published a book which he ostensibly, and, for aught we know to the contrary, really designed as a quietus to modern Spiritualism. That book was eagerly grasped at by the opposers of the new unfoldings, and was quoted with triumph as an ingenious and final exposition of the class of phenomena on which Spiritualists rest the peculiarities of their faith. It has had an extensive circulation, and we are glad of it. At the time of its issue we were in the possession of an important secret as bearing upon its probable future influence. We knew that it was a bait—a delicious bait—that would probably be gulped down greedily by the big fishes and little fishes of anti-Spiritualism, but who were alike profoundly ignorant that there was a hook concealed inside of it. Well, they have swallowed it as we expected, and now it is about time for us to pull up. We may congratulate ourselves upon securing a pretty respectably sized "gudgeon." The responsibility of exposing the secret, *that Dr. Dods himself is, and has been, for more than twenty years, a thorough-going Spiritualist and medium*, has not fallen upon us, as at a recent lecture of the Doctor at Rochester he was forced himself, by means of sundry knotty questions asked by a lady, to make it public property. An account of the affair we find reported in the Rochester *Advertiser*.

The Doctor, in his lecture, took the ground, as usual, that all the phenomena—not only of rappings, table-tippings, etc., but of mental impressions, preternatural sights, etc., which are now attributed to the agency of Spirits, are results of some abnormal development of the involuntary, electric, and mesmeric powers of man, which he supposes have their seat in the cerebellum or back brain of the subject himself. Having explained his theory upon this point, he said he would now come to another subject, and of his remarks on which we quote the report as we find it:

It had been reported that he himself, in past days, had been a sort of "medium," having been the subject of and connected with some strange affairs in the State of Maine.

This, said the speaker, is true; he had seen Spirits all his life, since he was 14 years of age, and could now, when he withdrew by himself. This power of seeing is derived from the influence of mesmerism, or electricity, and is more potent in some individuals than in others—the favored ones having a large development of the "back brain."

He then told how he met his father in a piece of woods one day, after he had been long dead; that his father walked along the road with him, and told him that what he had been taught with reference to the future was erroneous; that he, the lecturer, would pass through many vicissitudes, and would live till he was eighty-four years old, but whether longer was not stated; and, added the speaker, I have full faith that I shall live the eighty-four years; he said he had seen his father since his death again, again, and again; had conversed with him often, as he had also with other departed friends. One time he saw the body of a woman floating down a stream—or thought he did; subsequently a neighbor's house got haunted, and he went there one night, took a light, and mounted the stairs, where the noise was said to be, and there met the woman, apparently dripping with water! Went boldly toward her; she retreated, and finally vanished! In the fall of the same year he saw the woman again; she appeared to be alive this time, but vanished as before. He said he was gathering sap one day, when the dead woman came sailing along in the air; took his hat from his head, carried it some distance over two houses; came back and replaced it upon his head, remarking that she, the sailing woman, was then in the resurrection state, and again disappeared. This proved to him the truth of a successive and continuous resurrection—which he commenced preaching!

Here a woman wanted some further explanation about the noises. [A laugh.]

He spoke of persons being most tremendously charged with electricity—so much so as to have been enabled to send their voices a distance of thirty miles!

A WOMAN.—Was it psychology that took your hat over the houses, Doctor? [Laughter.]

He referred all his ability to see dead people to the power of electricity; said we should have electrical bodies in the other world; that the spirit was an organized being, etc.; that the back brain was the reproducing—the creative power, so to speak, of the race, and by whose energy it was continued; said that man had an electrical fist, an electrical foot, an—

A VOICE.—Was the fist the power which shook your house? Can it shake a house? [A laugh.]

O yes. Why not? Lightning or thunder shakes houses, *does it not?* This is electricity, the life—the permeating power of the universe.

He said he believed that persons, towns, cities, countries had their guardian angels, but no table Spirits—referred every thing to the psychological powers, but said it would take a week to explain it, which we think quite likely.

A VOICE.—At a certain place the other night you saw Father Ballou; he told you the rappings were true. What do you make of that?

DR. D.—No telling tales out of school. [A laugh.]

A WOMAN here spoke, and said that many years ago she had an interview with Dr. Dods, with whom she had been acquainted when quite young, and having heard of his power of prevision, inquired of him about her husband. After much pressing, he told her that her husband would die in six years, and he did, of consumption. Subsequently she was married again, and seeing the Doctor, asked to be informed of the present one's chances of life. The Doctor replied that he would be killed on the railroad in ten years from that time. She said that nearly eleven years thereafter, he was so killed.

THE DOCTOR.—I think I said *about* ten years.

The same woman wanted to know what Paul had told him about the "rappings"—he having recently consulted that authority on the subject.

The Doctor said he would attend to that matter on next Sunday evening at the same place.

Here we find that the Doctor has made a "clean breast" of it, and frankly and publicly revealed a secret which, for some reason, he did not feel called upon to expose upon the pages of his book. His statement, as above reported, amounts to a full admission, not only that Spirits of the other world do really manifest themselves to, and communicate with, mortals, but that he himself, for many years, has, in the most unmistakable manner, been the recipient of such manifestations and communications. The great point of philosophy which he would seem to endeavor to erect into an issue between himself and other Spiritualists consists, after all, only in his assumption that the *medium* of communication between Spirits and mortals consists in the "involuntary," "electric," or "mesmeric" powers of the latter. Of course those who so eagerly grasped at Dr. Dods' published theory will not now hesitate to follow him to the end of it.

But the rappings, table tippings, etc., they can't be the work of Spirits. No, no; in the belief of Dr. D., Spirits would not do such undignified things—though he admits that they may so far descend from the awful and forbidding heights of their "resurrection state" as to divest him of his old hat, and after floating it through the air over house tops, bring it back and replace it upon his head. We don't like to "tell tales out of school," but since the feline quadruped is already all out of the "bag," except its caudal extremity, we will merely ask the Doctor, as *apropos* to the question of rappings and tippings, whose house was it in Union, Maine, in which there were such tremendous, continued, and physically unaccountable rappings, thumpings, *boulversements* of furniture, etc., that the proprietor was finally obliged to sell the premises at great sacrifice, and move away to get rid of the annoyance? Mind you, reader, we don't say that Dr. Dods himself was the proprietor and occupant of that house—nor do we say he wasn't. We only ask a civil question, which we have no doubt the Doctor can answer to entire satisfaction.

At all events, the Rochester lecture places us in the possession of this result, viz., That there is between the spiritual views of Dr. D. and other Spiritualists all the mighty difference that might be conceived to exist 'twixt tweedledum and tweedledee.

F.

LECTURES ON AGRICULTURE.

We are glad to learn that our friend and former pupil, Mr. H. C. Vail, will deliver courses of Lectures on Agriculture, in various parts of the country, during the winter and early spring.

Mr. Vail has much experience as a practical farmer, to which he has added a thorough knowledge of Agriculture as a science. His philosophical and chemical studies have been conducted with a strict view to their application to Agriculture, Horticulture, etc., and his Lectures will doubtless prove highly profitable to his hearers. We freely indorse our friend as worthy the fullest confidence of our readers. His course will embrace High Farming, the Use of Manures and Modes of Preparation, Horticulture, Market Gardening, etc.—*Working Farmer.*

Mr. Vail will be recognized as a former and able contributor to this paper. We need not assure our readers that he possesses the qualifications necessary to render him an interesting and successful public teacher in the particular department to which he has especially devoted his talents. Mr. V. will answer any calls to lecture on the growth of plants, or the processes of development in the vegetable kingdom, together with the pleasures of agricultural and horticultural pursuits.

SPIRITUAL DISCUSSION IN BROOKLYN.—Rev. J. S. Inskip lectured on Monday evening last, in the Fleet-street M. E. Church, attempting to "unmask" Spiritualism. Rev. Uriah Clark, who has had considerable successful experience in theological controversies, will review Mr. Inskip, in the Brooklyn Lyceum, in Washington-street, near Concord, on Monday evening, 22d inst., at half-past seven o'clock.

NEW YORK CONFERENCE.

JANUARY 9TH, 1855.

Dr. YOUNG was disposed to argue the question of Spirit-forms tem porarily produced, as it has been supposed. He objected to the reality of such appearances: First, on the ground of their being unnecessary—raps and other forms of manifestation being generally made without them. Secondly, these organizations prove Materialism, and not Spiritualism, as they prove only (admitting their reality) the existence of external forms. Thirdly, if they are objective spiritual phenomena, they can not proceed from human Spirits, because the province of creation belongs only to God. No power save his can create a human body or any of its parts. The spirit does not create its own tabernacle of flesh and blood on earth, nor is there any proof of its ability to compete successfully with the Creator in the world beyond. Fourthly, these supposed tangible forms appear at one time firm and solid as flesh and blood, and again are represented as offering no resistance by solidity of structure, to any substance. Such changes can not be predicated of substantial forms. He thought it more rational, therefore, to conclude them psychical impressions rather than substantial realities.

Mr. BENNING, under the full sense of his heavenly mission, made a meteoric descent upon Dr. Young's psychical theory, which he denounced as belonging to a system of world-philosophy, which could be profitably exchanged for a little more piety and trust in God. He stated facts that occurred under his own observation, in company with many other persons, establishing to his mind the reality of what we see and feel. He had seen a human hand, belonging to no visible human body, deliver a number of letters to members of the circle. His own hand, being by request placed under the table, a hand much larger than the natural size, placed a watch in his, the same watch having been unconsciously removed from the pocket of a gentleman present. A letter containing the autograph and a portrait of the Duke of Wellington was handed up, pronounced by an aged gentleman present to be good. The old gentleman wished to keep it, and was told he might if he could. The same paper by request being put under the table again, was immediately handed back with every vestige of the Duke obliterated, and in place of it a profile sketch of what purported to be an undeveloped Spirit, with his name in red ink! This paper, after being thoroughly examined, and found to be the same on which the picture of Wellington had originally appeared, was then, by request, refolded, placed on the table, and held there. When the gentleman removed his hand and opened the paper again, the picture of the Duke and his autograph were restored as before! He had been slapped on the forehead once by what the Doctor calls a psychological hand, so hard as to leave an imprint visible to others several hours afterward. He had no particular delight in these things—they belonged to the A, B, C of Spiritualism, and had been presented to him only for the purpose of removing certain doubts in the way of his more perfect consecration as an especial vessel or spiritual watering-pot for the dry wastes of materialistic philosophy. The materialist can not understand these things. To understand Spiritualism, we must become spiritual ourselves. The Church was once a body of Spiritualists, but through dissension, division, and worldly wisdom, it has lost its spirituality. It subsists now upon the echo of fact rather than upon fact itself, and when interrogated by modern science as to its faith, it yields a smiling apologetic assent well calculated to raise a doubt whether it ever had any.

Mr. PARTRIDGE briefly recapitulated the objections of Dr. Young. He had no objection to theorizing, but when philosophy takes issue with the senses, *i. e.*, when philosophy teaches one thing and his senses the opposite, he takes the latter for his guide. With respect to those hands, and other like manifestations, the senses are pointedly at issue with the psychological hypothesis. His senses tell him they are substantial entities, and he is compelled to believe them, until it can be shown that they are not as reliable as the Doctor's theory. A hand is seen to present different objects to us, and it is seen to write; the psychologist admits the reality of the writing and of the substances thus presented, but denies the substantive existence of the hand, for the profound reason alleged by Dr. Young, "that you can't put the hand in your pocket and bring it away with the articles it produces." He might as well object to the existence of his own hand for the same reason. He could not see any offense to natural law or any invasion of the prerogative of the Creator in these things. Spirits in the body exert both a voluntary and involuntary influence over the grosser forms of matter. They are recognized as human beings by virtue of this power. We secrete and throw off organic particles so as to produce an entire change in the substance of our external forms many times during an ordinary lifetime, and we have much proof that the inherent power of the Spirit is intensified rather than diminished by its new condition of being. If this be so, then, in that state as in this, the human spirit, retaining its original power over matter, may be supposed to exercise it at will, without regard to the element of time so necessary to its operations while in the body. But if all who have witnessed these things of daily occurrence now, are the dupes of unconscious mental hallucination, what are we to say of the flesh-and-blood appearance of Jesus after the crucifixion! Thomas seems to have been as skeptical as the learned fraternity of modern psychologists, until he brought the phenomenon to the touchstone of his senses; but if they played him false on that occasion, what are we to think of the morality of the deception! What is to be the test of truth in any case if our senses are made to bow thus to mere theory! If we have no means of knowing when we possess them in normal potency, the Doctor himself may be but a huge psychological phantom, notwithstanding the seeming reality of flesh and hair. If he were to present the Doctor with a letter, for instance, he would admit its reality at once. "Oh, yes," he would say, "do you not see, here are the A's and the B's, the words and the sentences, all plain enough." "Well, Doctor, I saw that letter given to me by a human hand, not belonging to any person possessing a visible body!" "*Sir, you were psychologized!*" "But why do you think so, Doctor! The hand seemed as real to me as the writing does to you. What proof can you give me that I was deceived!" "Why, Professor Dods once made a man hoist his umbrella to protect himself from a psychological thunder-storm. Now, Dods being omnipotent, and deception universal, you must have been deceived as to th hand, though strangely enough you are right as to the substantive character of the letter; but in this you have the benefit of my sound eye, which never winked at the nod of psychology, or you could not be sure even of that." He would not presume to disturb the profundity of that conclusion; but he had seen hands formed by Spirits that looked and felt much more substantial than this theory, and had certainly impressed him with much greater force.

The following paper on "odic lights," etc., was presented, and the substance of it stated by a gentleman present:

ODIC LIGHTS.

Much speculation has occurred since the first observance of this phenomenon, and now, when almost every circle gives evidence of the presence of both diffused and concentrated lights, it becomes a fair subject of investigation.

All present have doubtless observed these lights, and know their character and appearance, hence it is only necessary to describe them generally before offering any rationale for their existence. Diffused lights are seen in different parts of the room, sometimes at the ceiling, and sometimes surrounding the head of the medium or some member of the circle. When the room is darkened, these diffused lights sometimes concentrate, and small masses, intensely brilliant, fall on the table and elsewhere. If these be caught between the hands and instantly rubbed, a slight smell of phosphorus is readily perceived, and with all the characteristics of potential phosphorus in contact with the cutis, the odor being the same.

From these facts many new considerations are suggested, such as—

Does phosphorus pervade space! If so, from whence does it arise! What is its use! How and why does it aggregate! What part does it play in the natural economy! What connection has it with Spirit-action, and what are the proofs!

It is well known to physiologists, that most organic matter is pervaded by phosphorus in the different states known as potential phosphorus, phosphoric acid (which is the combination of potential phosphorus with oxygen), phosphureted hydrogen, etc., and when combined with inorganic matters, phosphorus forms a whole line of salts called phosphates, as phosphate of lime in bones, milk, flesh, and in the ash of many plants. In this state even the application of a white heat will not separate the phosphoric acid from the lime. It is also, as phosphoric acid, combined with soda, potash, magnesia, ammonia, etc., and in such state pervades the whole vegetable kingdom; it is from such sources that animals supply themselves with the necessary amount for the formation of their bones.

When in gaseous form, as phosphureted hydrogen, it pervades all porous bodies, and all substances of which carbon is a chief constituent, and particularly when in process of decay, to liberate this carbon. Thus wood, while undergoing what is called *cramacausis*, a species of decay, will receive and retain phosphorus from the atmosphere, in addition to its own portion, until the quantity will be so great as to cause it to shine in the dark. We all know it as *lighting-wood*. Fish during decay shows the same phenomenon; and many insects collect, intensify, and exude phosphorus, as the fire-fly, lightning-bug, etc.

All this is supplied by nature to the atmosphere, and from the atmosphere is again appropriated by nature's laws. Its use seems to be to give strength to plants and animals, and perhaps to furnish internal light in which the chemical changes during aggregation may proceed; for a plant grown in the dark without a strong excess of phosphorus, will have no color; thus plants grown in cellars, or placed there without light, will turn white, while those grown in the open air will always be more green, and the colors of their flowers more brilliant when phosphorus in any soluble form is present in the soil. It is fair to infer from finding both plants and animals stronger when supplied with phosphorus, that in addition to its supplying light to insure all the chemical changes which can not occur in the dark, it is mainly instrumental in giving strength. Thus, infants fed on arrow-root alone will not form bone; and the domestic cow when fed on food deficient of phosphates, will voraciously gnaw bones and other substances containing them; for unless the milk of the cow has its fair proportion of phosphates, the calf will not make bone; and the bone disease, so well known to farmers, is removed from animals by the use of phosphates in the soil. Even ground bones are sometimes fed to cows. Some German physicians have lately found that slight quantities of the soluble phosphates, taken internally, will ameliorate diseases arising from weakness of the mucus and other membranes, which they assert owe their strength in part to the presence of phosphates.

The Ignis-fatuus, or Jack O'Lantern of the swamps, shows clearly that phosphorus, as such, does pervade the atmosphere, and may be collated by efficient means, such as nature supplies in the exercise of her laws, for its reception. All decaying bodies give out phosphorus; and even the exudation of living bodies, particularly of over-fed men, supply it in large quantities; for its subtile character enables phosphorus to pass freely between the ultimate particles of most substances, the atmosphere included, and in which its chemical condition can readily be changed to the required state for potential purposes. More generally, phosphureted hydrogen, as a result of decomposition, is decomposed by the hydrogen combining with oxygen form water, and thus setting free potential phosphorus. Sulphur in the same way imbues the atmosphere as *sulphureted hydrogen*, and from similar causes sometimes descends as potential sulphur in a shower, covering the leaves of trees, etc. This phenomenon has often occurred since, and probably before, the days of Sodom and Gomorrah.

It may now be asked, what has all this to do with odic force or light! I have already reminded you that when these odic lights are caught and rapidly rubbed between the hands, the potential phosphorus may be smelled; and on one occasion when these lights were falling, I smelled the hands of a medium, found them free from phosphorescent smell, and then requested her to rub them rapidly; she did so, and the odic lights were thrown off from her finger ends. Those who attend dark circles, and have witnessed writing well executed in straight lines, done in these circles, must admit that a light or its equivalent, adequate to Spirit-purposes existed, notwithstanding the fact that it could not be perceived by those who were in their normal condition. Therefore may not this diffused condition of phosphorus in the atmosphere, and among the particles of more solid substances, supply a light entirely adequate to the purposes of Spirit-sight, while our organs are inefficient in perceiving it or its illuminations.

The diffusible character of both sulphur and phosphorus is well known. A few grains of powdered brimstone placed in the shoes may be tasted in the mouth in a few minutes after walking. Even the sulphur contained in the India-rubber of the webbing of our suspenders, tends to blacken silver carried in the pockets, forming sulphuret of silver, while the silver plating of the suspender buckle itself becomes black from the same cause.

Phosphorus, like sulphur, diffuses itself, and by similar means; and when we take into consideration the well-known facts of its diffusibility and ability to supply all the conditions for chemical action, like the sun's rays, with the fact that it forms a most important part in both the vegetable and animal economy, the fact is suggested that phosphorus has properties not unlike those which have been attributed to the sun's rays, and perhaps differing just to the extent which may render the one proper for Spirit-use, when absent from the form, while the other is better suited to the use of man in the form. If a certain class of mediums can really collate and dispense phosphorus from their hands, may not its diffusible character account for the cures performed by "laying on of hands;" and if so, may we not view the diffused phosphorus as an *excitant*, as it certainly is in vegetable growth, and may be in both the physical and mental development of man!

You will of course view the above as an hypothesis, and only intended to call forth the truths observed by others.

The term *odic* is adopted above only from the absence of another term, and not from any confusion with the odic light of Reichenbach.

Mr. FISHBOUGH was much interested in the paper, but thought the gentleman mistaken in supposing his hypothesis to cover the whole phenomena in question. The light he describes is *sui generis*. The odic lights described by Reichenbach were not phosphorescent. He cited many curious facts from his "Dynamics of Magnetism" in proof of his position. This light radiated from magnets, human hands, crystals, etc. It differed from phosphorescent light, in that it was not visible to all. Even some of the impressibles who felt the effect of the substances which emitted it, did not see it. (The reader curious to know more of the nature of these lights can consult Reichenbach.) Mr. Fishbough thought the extreme economy evinced by a too rigid devotion to mundane law deprived us of some essential elements for the solution of many spiritual phenomena. The discreet degrees of natural law should not be forgotten. They all point to a "higher law," which must enter into the explanation of spiritual facts. There is a specific vegetable law, a degree above that of minerals, and of animals above that of vegetables. Now, let us suppose a conclave of vegetables before the full unfolding of the animal kingdom, in reasoning upon the phenomenon to insist upon explaining it by what they would call natural law. Natural law, to them, would necessarily mean the laws of vegetables and minerals; it could not explain the higher fact. The peculiarity of sensation and motion belonging to a horse can not be explained by the law of cabbage. Were some grave *head* of that illustrious tribe to contend they must not go out of the realm of cabbage to explain the manifestations of the animal kingdom, he would be voted down in any respectable convocation of full-blown vegetables. Following the successive order observed in nature, it is not to be supposed the facts of spiritual life are explicable fully, by laws which operate only on the planes below it; and where these fail, we should look higher for an explanation. Nor is it impossible we may get it. There are minds yet in the form so developed in spiritual science, as to be able to unfold much of its truth, if we will but listen. But if the boy will not believe his teacher when he states an axiom above his comprehension, how is he to learn! Faith in his teacher is the first step in his progress. It gives him the necessary impulse to demonstrate for himself. Adjourned.

R. T. HALLOCK.

THE CRITIC.

Think of the critic, if at all,
As of a little wasp, who tries
His skill to frighten summer flies,
And builds himself a paper wall.

At best a pert, conceited boy,
Bred in the world's material school,
Who says to wisest sage, "Thou fool,"
And in detraction finds employ. NOTUS.

☞ MRS. JENNIE E. KELLOGG, who recently removed to this city and opened Rooms at No. 625 Broadway, has been visited by a number of the most distinguished Spiritualists and strangers, all of whom, so far as we are informed, have been highly gratified with the results of her mediumship.

SPIRITUALISM IN BROOKLYN.—P. B. Randolph, medium, will lecture at the Brooklyn Institute, Washington-street, on Sunday, the 21st inst., at three o'clock P.M. Subject: Familism and its significance. The public are respectfully invited to attend.

Original Communications.

CREATION.

We wonder how the world was made,
We talk of earth's primeval times,
And seek to know where bloomed the clime
Of old when Love's first sunshine played;

But better 'twere to look within
When chaos glows, informed with light,
And morning splendors chase the night,
And thoughts their deathless life begin.

The true creation day by day,
Within the obedient soul proceeds,
Where thoughts mature in generous deeds,
While angel-hosts the work survey.

The morning stars together sing,
The sons of God rejoice to see
The crowning work of Deity—
The perfect man—creation's king.

EVENING, *August 2.* NOTUS.

TWO SPIRITUAL FACTS.

MR. BRITTAN:

The following facts, among others, I related in your presence some time since, and you suggested that they would be of interest to some of your readers. Since that time I have seen my informant (a practicing physician in New Jersey), and have received full particulars of the occurrence. His mother is, it seems, a lady of peculiarly impressible temperament, and has been favored with many prophetic dreams, so often verified that the family have come to place great reliance on her presentiments, and are much guided by them.

One evening, when a young lady, she occupied a room with a sister, whose bed was adjacent to her own, but separated by a space of two or three feet, she was undoubtedly approached and impressed by a Spirit. The moon shone brightly in the chamber, giving "a luster of mid-day" to all objects. On retiring to bed she felt her pillow distinctly pulled, and as she was somewhat fatigued and desirous to sleep, chid her sister for the disturbance. The latter protested her innocence, and immediately afterward the thing was repeated more palpably. She again reproved her sister and met the same reply. It occurred a third time, and then she partially lost her consciousness, rose from the bed, wrapped her dressing robe around her, and, led by an irresistible impulse, went up to the room occupied by a domestic. The girl she found sitting by her bedside, her arm around the candle (which was upon a chair), her head bowed over her book, and she in a profound sleep. Her dress was within an inch of the flame, and just beginning to be singed, and in another minute the sleeper would have been enveloped in flames. Immediately upon waking the girl the superior influence left her, and she returned to her bed. Did Spiritualism accomplish any thing of good in this instance?

Another more remarkable is a dream. The Doctor, on coming down to breakfast one morning, noticed something unusual in his mother's looks, and on inquiry found she was troubled about a dream of the preceding night. She saw a nephew of hers taken with spasms, and, after an illness of just one month, die—saw and described most minutely those present on the occasion of the funeral. A Mr. D——n preached the discourse from a certain text (which has escaped my memory); his wife made herself quite busy in attending to the necessary arrangements, and made use of some peculiar expressions. The day was rainy, and the mother was prevented from going to the grave. Although they supposed the child to be in perfect health at that time, and the Doctor was disposed to turn the thing into ridicule, he received intelligence the next day that it had been seized with violent convulsions, but that it was a little better, and they thought it would all pass over. *After an illness of just thirty days the child died, and every particular of the foregoing dream was entirely verified.* Yours, AMHERST.

"POSITIVE AND SPECULATIVE KNOWLEDGE.

A LECTURE DELIVERED BEFORE THE CONGREGATION ASSEMBLED IN DODWORTH'S ACADEMY, ON SUNDAY MORNING, SEPT. 30, 1854. BY W. S. COURTNEY."

MR. EDITOR:

Being an entire stranger to the author of the Lecture which appeared in the TELEGRAPH of Nov. 4th with the above title, I have only to do with the subject discussed therein, which, by being put in print, has become public property so far as to justify any criticism to which the readers of your paper think proper to subject it, provided they keep themselves within the boundaries of courteous and manly discussion, with the full latitude and liberty of critics and reviewers.

From the title of the lecture it appears manifest that it was intended as a philosophical discourse of a high order, and so it seems to have been accepted and reputed, as high commendation is implied with regard to it in the fewest possible words under your editorial head.

Now two things are most important in a professor and teacher of philosophy; viz., to make all necessary distinctions, both with respect to words and things, and to avoid them where none exist; and a third and not less important consideration is rightly to define words as the signs of things, because every word used in a philosophical sense becomes, with its definition, a logical rule, and, if falsely and illegitimately used, the reasoning must be false and defective, of course.

The first objection, then, which I make to the lecture, is to the title, and the assertion with which it commences—that "there are two kinds of knowledge—Positive, or that which is certainly ascertained and known, and Speculative, or that which is merely hypothetical and conjectural." Now I affirm, without fear of successful contradiction, that there is but *one* kind of knowledge, and that is *positive knowledge* (whoever possesses it), and that whatever is merely speculative and hypothetical is not knowledge at all, but only Opinion, or at best, Faith. But I may be answered as I often have been—"We know what is meant." True; and we know what is meant by language which we often meet with in the utterances of the ignorant and unlearned, though we often smile at the way in which they express themselves.

To present the first position in the strongest possible light, it may be paraphrased thus: There are two kinds of knowledge—Positive, or that which is *known*, and Speculative, or that which is *unknown*. The absurdity of such a use of language is apparent at the first presentation.

All knowledge, properly so called, is Positive, and results from the demonstrations of Logic, tested by the evidence of the senses, and confirmed by consciousness as the sense of realization; and this is the ultimate standard of truth and certitude of knowledge. Besides this, there is no real knowledge, and what is not real is not true—is not knowledge in any proper sense of the word.

"Theoretical or Speculative knowledge," it is said, "often supplies the place of Positive knowledge in investigating truth, and often usurps its place after the theory is discovered to be false." It is true that error often continues to prevail after having been shown to be error; but as that error can not be knowledge when discovered to be error, so it never was knowledge at any time prior. The knowledge *of theories and speculations*, true or false, is just as positive as the knowledge of facts or realities; but this is not the sense in which the term, "Speculative or Theoretical knowledge," is used in the lecture before me, and if it were, it would not be true. I know the theory just as well after I have proved it false, as while I supposed it to be true; but it being false in fact, my previous belief in its truth was not knowledge at all, but only opinion. When I have adopted a true theory, and proceed to investigate until I have reduced it to positive knowledge, it then ceases to be opinion or even faith, for then I no longer *think* or *believe* it true, but I know it, and hence it is no longer a problem to be solved, but a fact to be insisted upon.

There are some statements in the examples given of Positive knowledge that it will, no doubt, appear merely hypercritical to object to; but still, guided by the principles of an exact logic, I am compelled to take issue upon them. For example, "that the earth is many thousands of thousands of years old is Positive knowledge, attested by the records of the 'Great Stone Book,' but that it is only five or six thousand years old is Speculative knowledge;" "that Christ lived and was a very upright and self-sacrificing man is Positive knowledge, but that he was God himself is highly conjectural and hypothetic." [Is this knowledge of any kind?] "That a man lives a man in the spiritual world after physical dissolution is now Positive knowledge [?], but that his soul goes millions of miles to a place called heaven, or as far in the opposite direction to a place called hell, is extremely dubious and theoretical. [Is this knowledge?] Positive knowledge includes all the facts of history." Not so. I admit that each of the secondary propositions above quoted are merely speculative and conjectural, but I directly and positively deny that either of the primary propositions claimed to be Positive knowledge are so. The geological theory in opposition to the Mosaic account is highly probable (using the word in the common way), very plausible, rational, and inferential; but it is not Positive knowledge. The subject is one yet in dispute among men of no mean capacity or paucity of learning. The life and character of Christ we accept upon the authority of the same writers who declare that he was God, or *is* God, one of whom distinctly affirms that he is the *true God*; and we accept their testimony on the first part, because there is nothing therein that does violence to the understanding of any man, while we reject the other, because the hypothesis seemingly presents irreconcilable difficulties. The one we believe, the other we disbelieve, because the one is rational and the other appears irrational; but they are neither of them knowledge, properly so called, but judgment, opinion, or at the best, FAITH. *All the facts* of history are unquestionably true, because *facts* are realities, but do we *know* all the facts of history as distinguished from its fictions? Every body is probably aware that what one historian states as a fact another denies to be so, not because it is impossible or improbable, but because they feel sure that the facts are otherwise than the writer has stated; and many absolute facts in history are in all likelihood subjects of dispute that can never be settled, and some falsehoods may be and no doubt are accepted as facts without contradiction; while those real facts which are not, and never have been, in dispute, fall into the category of judgment, opinion, or at best, faith. Of their truth we have no shadow of a doubt, but they do not belong to the realm of Positive knowledge.

The assertion "that a man lives a man in the spiritual world after physical dissolution" is an ascertained fact, I am not prepared to admit That there is a plausible reason for so believing I acknowledge, and that the "spiritual manifestations" seem strongly and unquestionably to confirm it, I feel no disposition to deny; but that the agency by which these manifestations are produced is what is claimed for them, I can only assent to until shown to depend upon something else, not yet resolved, or until further light into and more knowledge of the occult mysteries of nature shall demonstrate more fully to sensation and intellectation the certainty or falsehood of the facts claimed, or rather of the present belief of Spiritualists. There may be a deep delusion among all these receivers of Spiritualism, or there may not. But the proposition under review can claim no nearer relation to Positive knowledge than faith. The whole philosophy of *Spiritualists* and *Anti*-Spiritualists (which has reached the public eye) upon the subjects of matter, power, and mind, is incoherent, inconclusive, and unsatisfactory, and the dernier resort of the receivers of the new dispensation seems to me to be the "*argumentum ad ignorantium.*"

"We witness," say they, "certain phenomena, and can account for them only upon the admission that they are produced by Spirits, and unless you can show that they are produced by something else, you must admit that they are not." Well, for the present I admit it, but this is not knowledge, but belief. I make the reservation, that they may, some time, be demonstrated to depend upon other agencies, and I think I shall continue in this position until I find the philosophy of causation better understood than it has been by any philosopher from Plato to Comte.

"All the *ascertained* facts, laws, and principles" existing in the universe, upon any subject whatever, "belong to the realm of" KNOWLEDGE, but there is much claimed to belong to this realm which has no right to a seat there, while there may be facts of tradition, prophecy, and theology just as true, and which come as near to Positive knowledge as the facts of history. No facts of history belong to the realm of Positive knowledge except such as have transpired during the existence of the oldest inhabitant of this mundane sphere, and the farther the present recedes into the past, and the past into the mist of antiquity, the less certain are men of the line of demarkation between facts and falsehood in this department. If the doctrine now almost universally put forth and acknowledged by every class of philosophers, both authors and readers be true, viz., that he is the wisest man who after all his research knows that he knows nothing, then, indeed, there is but one single subject of Positive knowledge among men, and that is acknowledged ignorance.

"The positivist claims that all phenomena are the product of, and are governed by, law. The Omnipotent power of the Universe works only by and through law," etc. I ask what is meant by the Omnipotent power of the Universe? It seems to be taken for granted that every body knows what is meant by the use of such words, and each one assumes that the user means just what the hearer or reader would mean if *he* used them. Is LAW the Omnipotent power of the Universe; or was law created, established, and executed by some Being external to the Universe itself, and existing before it? Or is that "Omnipotent Power" inherent in and inseparable from coëxistent matter, and merely a constituent part of the universe, and itself under law? If so, whence *came* Law? Is Law an intelligent self-existent motive-power, and are God and Law the same? If so, what is meant by saying that Law is the will of God? Is there not a difference between the Will and the Willer? Or, to vary the inquiry, does God exist independently of the universe and of course external to it, and is it the product of his agency; or is he a pervading principle in Nature inherent in all things, the subject of necessity, and of course when considered of as God, a mere personified principle, having no personal existence?

I suggest this inquiry, and in these forms, because LAW is continually and generally used in every school of philosophy—natural and supernatural, material and immaterial, Theistic and Atheistic—not as the *rule* by which an *agent* works, but as the agent and the rule also.

"The positivist, or man of science, can not, therefore, admit any supernaturalism or any agency outside of and above the established order, and independent of it, *which capriciously interferes with it to suspend, contradict, or change its regular movement or operation.*" Quere again: Does the positivist "admit any supernatural Being or agent outside of and above the established order"—*the establisher of that order*—which sustains, directs, controls, and perpetuates "its regular, unchangeable movement and operation?" And if there be no such supernatural Being, what is meant by "The Author of all this display of Wisdom and Love."

It is not because I do not recognize much that is true in the lecture, that I thus criticise the dress in which it appears, but because the language is so ambiguous and the logic so confused, that each reader who accepts it as a whole, can make Theism, Pantheism, or Atheism out of it, just as he may choose to understand it. If there is no God, let it be fully understood that the word is used merely in accommodation to the weaknesses of those who would be so startled at the open declaration as to refuse to study nature, lest they should lose their faith in God. Nature will be studied notwithstanding. Or if every mineral, and every vegetable, and every animal, and every man be a part of, and all together constitute, the God that we are to worship—let it be unequivocally announced. But if there *be* a God who *made* Nature—a supernatural God who created the universe, established the perfect, and by consequence the unchangeable law, and therefore holds a supervision over the whole—make it plain by the deductions of an exact logic, or acknowledge that it is a subject upon which we can arrive at no just or invulnerable conclusions.

After many sensible remarks upon the difference between science and superstition, or, as he prefers to call it, supernaturalism, the lecturer proceeds to say: "During the early history of the race, the world was immersed in speculative knowledge!" Why not say in supernatural science, for it is just as sensible to say there are two kinds of science, the natural, or that which is the result of ascertained facts, and the supernatural, or that which is the result of ignorance and superstition. Now knowledge and science are one—*scio*, to know; *scientia*, knowledge. Therefore to talk of the knowledge of the unknown or the unknowable is simply absurd.

After quoting a passage from the writings of Auguste Comte, the lecturer says: "I see no reason to doubt this law of mental evolution"—of course not—"it is not inconsistent with the division I make of knowledge into Positive and Speculative, or theoretical." Very true, the master and the disciple are in perfect agreement.

Both use language ambiguously and illogically, although the author of "The Law of Mental Evolution" makes use of a style which renders his meaning less perceptible to the common and unstudied reader than the lecturer; but the error of the one is the error of the other, and both see truths which lead them to perceive difficulties in arriving at the *ultimate standard of truth*, not only in matters of demonstration, but also of opinion, judgment, and faith, as distinguished from KNOWLEDGE.

If I can understand M. Comte and Mr. Courtney, they are Pantheistic Atheists (I do not use the words in any invidious sense); and if this be true—if there is no God but the Law of Nature, self-existent, self-established, self-operating—let it be proclaimed, proved, established, fixed as truth, and let all the people say amen.

But if there be a supernatural God who created Nature, and endowed her with her powers, and who originated and established Law, let us seek after and find this truth, if it be findable, and let the "positivist" yield to the evidence as to any other. Either doctrine is one of inference, but inferences legitimately drawn lead to just conclusions and true faith. If, in this latter day, spiritual manifestations have reduced the belief in a future life to "Positive knowledge" (and so Mr. Courtney affirms), it may be that the existence and parental government of a supernatural God may be rendered just as positive by the manifestation of himself in a way similar to, and no more mysterious than were these manifestations when first observed; and without the manifestations it is no more difficult for me to conceive of a supernatural God, than to conceive of a self-existent or self-created universe bringing forth intelligent beings like men; or to conceive of those Spirits existing in the way they say they do. D. S. GRANDIN.

PORTLAND, *Dec.*, 1854.

TRANSPORTATION OF MATERIAL OBJECTS.

MESSRS. EDITORS: *Variety* is said to be the "*spice* of life;" so I offer you a few *facts* in relation to "*modern* manifestation," which, if they don't "cap the climax," may prove of some interest to you and the readers of the TELEGRAPH.

Capt. Samuel Rideaut and myself left 181 North Front Street, Philadelphia, last July, for Ohio and the Canadas, *via* Cincinnati and Detroit, Mich., leaving in our store to attend business J. Greely, one of our firm. We took among other things with us a new *clothes brush*, upon which I put my private mark, it being my personal property. (I would cheerfully make oath to all I shall here relate.) We stopped at Harrisburgh the first night, where we both used said brush, and left in first train of cars before light. The next night we remained at Altoona; and on looking for the brush found it—missing. We both remarked, then, that we left it on our chamber table at Harrisburgh; and Mr. Rideaut offered to purchase me another brush as mine was new and he had undertaken to keep it in his valise, mine being very fully packed, but I told him to wait till we needed it more. Several times on our tour he offered to buy me a brush, but as often I put him off. We separated at Niagara Falls, he returning to Maine and I going to Quebec and returning to Philadelphia, *via* Montreal, Hudson River, and New York. On my return, I left my baggage at Camden, where I boarded (Mr. Rideaut still remaining in Maine), and crossed over to our place of business. The first thing in particular I noticed was the *identical clothes brush!* Mr. Greely affirmed he had seen said brush in the store for weeks before our return, notwithstanding he was quite sure he saw us pack it in our valise when we left. I remarked that the *Spirits* brought it back, for we had left it at Harrisburgh, Pa. He thought me joking, and no more was said. I left soon for Maine. While at a circle in Bangor, Me., the Spirits *voluntarily* spelt out that I had lost two things while on my tour. (I had not mentioned the fact to any one.) I asked what were the articles. *Ans.* A brush and memorandum book. *Ques.* Where are they? *Ans.* The *brush* we brought back to Philadelphia the next day after you left it, and the memorandum book is in Canada. I will here remark that I did lose a memorandum book, in which were several entries in figures, which I thought I left at Prescott, Ca. A few evenings after, I met Mr. Wood, a *deaf mute*, a clairvoyant of much merit as a *test* and healing *medium*. Mr. W. was a perfect stranger to me, we never having seen each other, and neither of us knowing that the other existed. After giving the circle several excellent tests, he wrote on his slate and handed to me the following: "You are going to Philadelphia soon." I remarked that was good, and then related to a gentleman by my side the brush story in a whisper so as not to disturb the circle. Just as I pronounced this sentence: "On entering my store the first thing I noticed was my *brush*," Mr. Wood wrote quickly on his slate again, and handed to me: "Where was Mr. Greely at that time?" (Recollect, Mr. Greely was the third partner, whom we left at home while absent.) I was delighted, and remarked, "That is *excellent*." He smiled and wrote again: "Where is the little *memorandum book?*" and then made some six or eight entries in figures precisely like those in the book I lost!

I have a "few more left of the same sort" which I will forward, when the "toe and knee-snappers," odic force, Psychological and Clairvoyant theorists can give the *modus operandi*. O. H. DE WOLFE.

METHODISTS AND THE SPIRITS.

POPLAR RIDGE, N. Y., *Dec.*, 1854.

MR. EDITOR:

When the spiritual phenomena at Auburn first began to attract attention here, some members of the M. E. Church expressed their determination to go and see for themselves.

Soon after, however, a distant subscriber to the *Northern Christian Advocate*, published at Auburn—the organ of the M. E. C.—wrote to the editor of that paper, desiring him to enlighten his readers on the mysterious subject, about which were heard such contradictory statements. To this the editor replied, in substance—that he had not been, neither would he go a rod, to witness whatever it might be—that if it were of spiritual origin it must be from the devil—and concluded by advising all Christians to keep entirely away. Immediately those who had so recently desired to go to Auburn asked, in a triumphant tone, when spoken to on the subject, "Why don't the Spirits come *here*, if they have any thing to say!" "When they come *here*, we'll investigate."

Well, for the last six or eight months the Spirits have been *here*, still those above alluded to are as shy as ever—so much Protestantism, or *the exercise of private judgment*, we find in the *Protestant* M. E. Church! The Bull of the *Advocate* seems as effectual as one from the Pope.

The only evidence of lunacy connected with the phenomena here has been manifested by one of the dignitaries of the Hicksite Quaker "Meeting." His stepdaughter—an estimable young woman—suddenly became developed as a seeing, writing, and speaking medium; this excited the parent to a degree of phrensy or anger little short of hallucination; still the work goes on.

Yours for truth, STEPHEN YOUNG.

FROM JOHN O. WATTLES.

BROTHER BRITTAN: ROCHESTER, 1854.

I am now at the house of *Isaac Post*, the "Temple Keeper"—whose free house and freer heart are ever open for the reception of Spirits, whether in the body or out.

There are many noble souls in and about Rochester—and they are all alive too. Here are Jarvis, and Draper, and Fish, and Hamilton, and Hammond, and many other families, where circles are held, and the heavens are opened.

Physical manifestations are just giving place to a higher order of spiritual intercourse to which they have been preparatory.

Individualism is the last ism that will trouble this troubled world when each individual stands on his and her own pedestal, bold and noble, developing their individual completeness to perfection, and by that perfection becoming harmonized with themselves, with each other, with nature, and with God; then, and not till then, will the results of Spirit-intercourse be brought to its full consummation. Individual development and progression, physical and mental perfection, social harmony and universal purity, are the grand objects of God and angels in the great work of human redemption. These things are engaging the attention of those who have been led by Spirit-influence to investigate their better natures.

If Spiritualists are true to themselves, they will soon step into another and a higher plane of mental existence, where they will find more unity of sentiment and a higher degree of spiritual enjoyment.

In haste and love, but as ever,
For God and humanity, JOHN O. WATTLES.

General Correspondence.

GUARDIAN ANGELS.

BY E. E. GIBSON.

MESSRS. EDITORS:

If you or your readers desire any thing more spiritual than the following lines, which I copy from the *Barre Patriot*, an anti-spiritual paper, I opine you will have to go beyond the angels to procure it, for I should think *this* an emanation from their very interior souls!

I send you them as an accompaniment to an article which appeared in the TELEGRAPH Oct. 17th, as I should judge this to be the same style, language, and sentiment of that fragment of thought paraphrased into rhyme.

They are with us—guardian angels—
Spirits of celestial birth,
Convoys from the heavenly portals,
Bringing peace and joy to earth!
They are with us ever—ever
Floating in ethereal space,
Fanning with their unseen pinions
Every breath of heavenly grace.

When the storm-cloud darkly gathers,
When the mad waves wildly roll,
When the tear-drops of our anguish
Flood the portals of the soul;
When the sunshine wanes in darkness,
And the clouds of light are scattered;
When love's star forbears to glisten,
And our earthly hopes are shattered—

Like the dove, with branch of olive,
Gliding o'er the dreary waste,
To our weary burdened spirits,
Thus with smiles of peace they haste.
Like the foam-crest on the billow,
Sailing o'er the restless deep,
Thus they reintwine our heart-strings,
And their ceaseless vigils keep!

When the parting words are spoken,
And the tears of anguish fall,
Then they gather up the pearl-drops—
Give back hope-tints for them all.
When the heart with sacred pleasure
Sparkles like a festal cup,
Then within their rainbow censers
Swift they bear the perfume up.

Sometimes there are others near us,
That, with stealthy, noiseless wing,
Shock our spirits, till within them
Is no trace of noble thing.
Blessed watchers! how they hasten
In the strength of holy might,
And through Him who granteth succor,
Triumph in the good and right!

Glorious forms of angel vision!
Dream-land spirits, bright and pure!
Messengers of sweetest solace,
To life's last end firm and sure.
What would be this earth without them
But a darksome way at best!
Like the lone dove should we wander,
Seeking for a place of rest!

Guardians of poetic beauty,
Spanning o'er unfathomed space,
Who shall dare deny their mission?
Who dispute their mystic place?
Blest are they who at transition,
When all earthly hopes remove,
With such envoys pass o'er Jordan
To elysian realms of love!

Yes, and yet, Messrs. Editors, in that very number of the *Patriot* I am condemned by the editor for believing and asserting that I hold intercourse with such beings, and am accused of monomania because I practically have experienced what is there so poetically described. God hasten the time when religion will no longer be "Dream-land spirits, bright and pure," but real living associations of our every-day life.

TRIFLES.

Spiritualists are often Spiritualism's worst foes. According to the Dods theory—*incoluntary*. In *rudely* dealing in *facts*, they encourage ridicule, do violence to common sense, and impede the cause of truth and heaven. Let it be understood we speak in kindness. We would remove a great mountain of difficulty, which stands right in the route of this great movement, not as mountains are moved by the theoretical theologian, by *faith*, but by the more potent agency with liberal minds, of truth. And if in its descent, this huge obstacle should come in contact with the spiritualistic shin or corn of some good brother, we would urge the plea of motive in excuse.

In rudely dealing with facts. It is rude to proclaim, in connection with any good cause, a startling and extraordinary fact, unless well attested. It is more so to proclaim those which savor of the *ridiculous*. And we may add, some facts had better not be proclaimed at all—or, at least, not until the public mind has well digested the more acceptable food, which nature prepares for babes. Would you give an infant strong meat? nay, tough, sinew-bound beef, and wonder at its crying? And if it is rude to *proclaim* even privately, to the uninitiated, such seemingly ridiculous truths, how exceedingly improper is it to *publish* them to the world!

It is with great reluctance, then, that we would say to those proud champions of truth and heaven, the editors of the Spiritual Press, you have, unintentionally, armed the enemies of this sacred cause with the most effectual of weapons. I appeal to Spiritualists generally. What has been the most difficult foe with which you have had to contend? Is it not ridicule! Ridicule with senseless laughter mad, rudely pointing to published facts, given to the world by an acknowledged spiritual press, and copied and re-copied by low, groveling editors, ever ready to catch at unfair means of impeding new truth, which they can not or will not comprehend.

Not long since there was a meeting for the open discussion of the subject of Spiritualism, and about the only *effectual* argument used in opposition was, the repetition of a fact published in your consistent and able journal (the SPIRITUAL TELEGRAPH). We will give the substance of the *fact*, well attested to, etc, etc. "A lady who had lost her husband, was in the habit of frequently looking over his clothing, and thus calling up fresh recollection of the departed. Being induced to remove these articles to the garret, a table, which had frequently shown signs of spiritual life, suddenly started after her, up, up, and still up, until it had reached the garret, where it shook forcibly in satisfaction of the act." I forget whether the same peregrination was continued farther or not; or whether the thing had to be lifted to its former place below. Another case was some time ago published, in which "the spirit of a favorite dog was called for. Off went the table and turned one foot up against the wall," etc, etc. In another instance, "the *house* was forcibly shook, so that it was near tumbling down."

Now the question is not as to the truth of such facts. But are their tendency not bad? Do they not encourage ridicule and skepticism, rather than a belief in Spiritualism? The case above alluded to, of the dog, was published in the *Ledger* (Philadelphia), with all the irony of which that sheet is capable; and thence copied as a byword and a reproach throughout the Union.

There is another class of "well-authenticated facts" to which we would refer—*Premonitions*. "An old gentleman was about to take a journey. There was a *peculiarity* about his leaving. He embraced his grandchildren in real grandfatherian style—again and again embraced them. On the journey he was crushed to death by the cars, by an *accident* which happened." This is published as a startling case of premonition. Often can I remember just such partings, between us and our little family—not of grandchildren either. On some occasions they all at once get in a sudden kissing humor, and even little Frank will leave his mother's knee to kiss over and over again, and detain me from my business journey of two short squares. And yet nothing happens very strange upon such occasions. But, in cases of startling accidents, how prone is man to mark every trifling incident as a proof of *premonition!*

Spiritualism is not wanting in *real* facts—in well-attested and useful facts, proving conclusively spirit-presence, spirit-communication, and the soul's immortality. And there is no need of proclaiming or publishing any doubtful or ridiculous ones.

The TELEGRAPH editors, from which I select most of the above instances, will not feel aggrieved at this plain talk. In this respect it is perhaps the least to blame. Its course, with these few exceptions, has been prudent; and it is, withal, an honest and fearless advocate of all truth, and every ready to stand corrected when apprized of a fault into which it has thoughtlessly fallen.

We have a precious cause, and fearful odds to contend with. This is not Heaven's first attempt with rebellious man. Christ was ridiculed, misrepresented, persecuted, in a similar cause. And it becomes us, as the agents in this holy work, to be as "wise as serpents," and at the same time "harmless as doves."

A. C. McC.

PHILADELPHIA, *Dec. 10th*, 1854.

DISEASE TREATED BY MESMERISM.

BAINBRIDGE, *Dec.* 28, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—I send you the report of two cases of disease, treated by *mesmerism*, to show that my former statements were well founded. You will do me a favor by giving this an insertion as soon as possible, and forward duplicate numbers of the same, to fill the back numbers in my yearly subscription.

Some six months since we organized a spiritual circle, by spiritual direction, and also all matters pertaining thereto, designated the "Home Circle." Our weekly meetings are anxiously anticipated, and fully attended, to listen to the teachings and lectures, which we have the vanity, perhaps, to think would be no discredit to any circle.

FIRST CASE.

Frances Ames, daughter of Deacon Ansel S. Ames, of Bainbridge, Chenango Co., N. Y., twenty-one years of age, delicate constitution, sanguine nervous temperament; disease, white swelling of the left knee-joint, of some three months' standing, during which time the disease continued steadily to progress, in defiance of the best directed medical treatment of the seven physicians who visited and prescribed for it. The attending physicians considered it a hopeless case, and expressed their fears that amputation would soon be required, as the joint was near the state of suppuration.

The above is the history of the case as given by the family on my first visit in the spring of 1854, when I found the limb resting on a double inclined plane (where it had lain ten weeks), considerably swollen, with a smooth, rounded contour, of a pearly white color, firm, doughy, inelastic feeling on manipulation, devoid of animal heat and sensation, excepting at the joint, where both were excessively intense, so much so, that the jar produced by a person walking across the floor caused severe pain. The constitution was fast waning, although under the encouragement of a highly generous and nutritious diet, assisted with the stimulus of ale, wine, bitters, etc.

Under the genial influence of mesmerism the patient immediately commenced improving in every respect, which corresponded with remarkable accuracy with the application of the remedy, which was occasionally unavoidably suspended, at which time the disease uniformly remained stationary or actually progressed, most clearly demonstrating the important fact, that this most positive, and hitherto intractable disease was *perfectly* under the control of this invisible, gentle, and at the same time most powerful remedial agent.

In one week the patient was raised to the erect position; in about four weeks was able to walk, with the assistance of a cane; in about four months (some time last August), discharged; since which she has been constantly engaged in her usual avocations, her general health quite as good as at any former period of her life.

SECOND CASE, NOVEMBER 13, 1854.

James A. Pierson, farmer, of Masonville, Delaware Co., N. Y., of robust constitution, bilious sanguine temperament, twenty-eight years of age; disease, white swelling of the left knee-joint, of four months' standing; for two months under regular medical treatment by blisters, tinct, iodine, etc., without receiving any benefit; disease steadily progressing; loss of sleep and appetite; weight reduced from one hundred and sixty-five pounds to one hundred and forty-eight; walked with difficulty with a cane; motion of the limb quite limited, allowing neither perfect flexion or extension; thigh measured four inches more than the well one near the knee. Treatment.—Solely by mesmerism, assisted by bathing with warm water, and the application of emollient poultices, without administering a particle of any medical substance whatever.

Result.—Sleep and appetite immediately restored, all painful sensations perfectly controlled; swelling diminished so rapidly that in ten days the thigh measured two inches less than the well one (showing that the limb had perished to that extent), when it commenced increasing in size, and gained one inch in six days; weight increased to one hundred and fifty six pounds in sixteen days—a gain of half a pound per day, at which time he was discharged, walking perfectly erect without limping.

Remarks.—During the treatment the patient was not only allowed, but required to exercise, to the full amount of his ability. About two weeks subsequently I saw Mr. Pierson, who informed me he had been constantly engaged in his usual avocations, without the least inconvenience, had regained his usual weight of one hundred and sixty-five pounds, and considered himself perfectly well. S. W. CORBIN, M.D.

SPECIAL NOTICES.

DR. G. T. DEXTER,

39 EAST THIRTY-FIRST STREET

Between Lexington and Third Avenues,

NEW YORK.

The meetings of the Harmonial Association of Philadelphia are held every Sunday a the Sansom Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

A CARD.

Professor J. W. Marks and lady (late Mrs. B. G. Bushnell), have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations and prescriptions through Clairvoyance, will receive prompt attention, by addressing them, post paid, at Yorkshire, New York.

J. G. ATWOOD, HEALING MEDIUM,

Would respectfully answer the inquiries by letter, of many from various parts of the Union and the Canadas, that he has arranged his business so as to enable him to devote his entire time to the examination and treatment of diseases, and for the better accommodation of persons from abroad, has taken rooms in a large private boarding-house. He gives no medicine in any case whatever—relies wholly upon Nature's remedy. His practice is similar to that which was prevalent in the days of "miracles." The whole is guided by a familiar, though invisible, intelligence.

LOCKPORT, N. Y., *Nov.*, 1854. tf.

MATRIMONIAL.

A young gentleman, aged twenty-seven, of unimpeachable reputation, of acknowledged moral and intellectual culture, of warm, social, and affectional nature, of frank, confiding, and cultivated manners—deemed a fair model in stature, and not unattractive in personal appearance—dark brown hair, dark blue eyes, a clear complexion, with a well-balanced temperament, and by profession a member of one of the popular fine arts, affording a moderate income, is desirous of honorable matrimonial negotiations with a young lady or widow, whose age is not under 20 or much over 35, must be healthy, a lady of character, liberal in her principles, confiding and devoted in her love, unquestionable in reputation, possessing a competence sufficient to assist an acceptable companion in the financial responsibilities of domestic life.

Such a lady, and only such an one, may be assured of meeting with the most proper and polite confidence, by addressing, post paid, Box No. 96, Broadway Post Office, New York city, care of B. Lockwood, and she will receive unexceptionable references of the most satisfactory character.

OPTICAL INSTRUMENTS.

H. SHLARBAUM, Practical Optician and Manufacturer of Mathematical and Philosophical Instruments, small Machines, and Inventor's Patterns, etc., 290 Broadway, corner of Reade Street, first floor, Room No. 5.

The subscriber respectfully solicits your kind patronage, and offers you his most faithful services. By practical and scientific education received in Europe, and by his principles as a true Spiritualist, he believes himself to be entitled to your confidence.

☞ *All kinds of Spectacles, Eye Glasses, Telescopes, Opera Glasses, Microscopes, and Drawing Instruments on hand.* Repairs promptly made; all work warranted to be as represented. H. SHLARBAUM.

"A PEEP INTO SACRED TRADITION."

BY REV. ORRIN ABBOTT,

Is a pamphlet of which the Spirits have said, "This work shall enlighten the world;" and a learned Doctor of Divinity said, "It is an ingenious and able work in a bad cause." To obtain it, inclose twenty-five cents in a letter post-paid (the silver will not increase the postage) to Orrin Abbott, Buffalo, N. Y., and he engages to send you the work post-paid.

BEHOLD! THE SICK ARE HEALED.

MRS. S. B. JOHNSON, of Bangor, Me., Psychical Physician and Medium, would respectfully offer her services—assisted by her husband—to the diseased, particularly those with *Cancerous* afflictions, and such diseases generally as have baffled the skill of the "faculty."

Examinations of persons at a distance will be promptly attended to on the receipt of $5 00, and a lock of hair, or other relic, with name and the residence of the patient. Rooms at 334 Race Street, below Tenth. Address, S. B. JOHNSON, Box 484, Philadelphia, Pa. 3ms.

DISEASES OF THE EYES AND BLINDNESS

Treated by Dr. REHRIG, Oculist from Paris, 834 Fourth Street, near Broadway, New York. Office hours from 2 P.M. to 6 P.M. DR. REHRIG does not follow the old and cruel routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is ENTIRELY NEW, *and perfectly safe*, excluding, in most instances, the necessity of surgical operations, which were formerly considered as indispensable. His remedies are inoffensive and harmless, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain.

INVALID'S HOME.

Situated in a pleasant, retired spot on Franklin Street, Woburn Centre, Mass., a short distance from the depot, and conducted by Charles Ramsdell, Clairvoyant, Writing, and Psychometric Medium.

Board and attendance from three to seven dollars per week.

Patients examined every day, by Spirits operating on the Medium in the trance state, or by writing. Diseases examined and prescriptions given, either present or by letter. The name of the individual and place of residence is all that is required; also Psychometrical Reading of Character, by letter or present, the hand-writing of the person wishing to be examined being given. Price for each $1.

Medicines, prepared by Spirit-directions, from pure vegetable substances, which act in harmony with nature's laws, kept constantly on hand.

C. Ramsdell will attend to calls to sit in Circles or Lecture in the trance state on Sundays, on reasonable terms. CHARLES RAMSDELL.

WOBURN CENTER, MASS., *July* 12, 1854.

THE NUTRITIVE CURE.

LEROY SUNDERLAND would invite the attention of INVALIDS, and all *sick of "dosing,"* to his New and successful Method of *Healing by NUTRITION without drugs.* The desire for *Opium, Tobacco, and Intoxication* destroyed, the *Sight* restored, and every Form of Disease, especially of the Stomach, Liver, Bowels, "impurities of the Blood," and "Nervous Complaints," radically CURED by Nutrition without a particle of medicine!

☞ Pamphlets of *Information* as to this Process of Treatment, *Post-free*, for one dime, prepaid. Address, THE NUTRITIVE CURE, Boston, Mass. 13t 3ms.

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276 Baltimore Street, Baltimore. All the works on Spiritualism can be obtained as above. Address, W. M. LANING. Mrs. French's Invaluable Medicines for sale.

AN ELEGANT GIFT BOOK

FOR SPIRITUALISTS AND FRIENDS OF TRUTH

Will be published on or about the 10th of December.

THE LILY WREATH

OF SPIRITUAL COMMUNICATIONS,

Received chiefly through the mediumship of

MRS. J. S. ADAMS.

BY A. B. CHILD, M.D.

Those who have read the manuscripts of this work, pronounce it unsurpassed in purity and elegance of diction, in beauty and simplicity of style, and in its correct and attractive presentation of truth.

THE LILY WREATH will be printed in a superior manner, equal to that of the finest annuals, bound in rich and durable binding, and in every way made in typographical and mechanical appearance in keeping with the intrinsic value of its contents.

Dealers and others can address PARTRIDGE & BRITTAN, New York. tf.

OUR LIST OF BOOKS

Embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the Office of THE SPIRITUAL TELEGRAPH and SACRED CIRCLE. The reader will perceive that the price of each book in the list, and the amount of postage, if forwarded by mail, are annexed.

Postage on Books, *if prepaid*, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering Books should therefore send sufficient money to cover the price and postage.

The Telegraph Papers.
Four Volumes, 12mo., over 2,000 pages, with complete index to each Volume, printed on good paper and handsomely bound. These books contain all the more important articles from the weekly SPIRITUAL TELEGRAPH, and embrace nearly all the important Spiritual facts which have been made public during the year ending May, 1854. The price of these books is 75 cents per volume. The subscribers to the TELEGRAPH will be furnished with the set for $2. Postage, 20 cents per volume, 50 cents the set.

The Shekinah, Vol. I.
By S. B. Brittan, Editor, and other writers, is devoted chiefly to an Inquiry into the Spiritual Nature and Relations of MAN. It treats especially of the Philosophy of Vital, Mental, and Spiritual Phenomena, and contains interesting Facts and profound Expositions of the Psychical Conditions and Manifestations now attracting attention in Europe and America. This volume contains, in part, the Editor's Philosophy of the Soul; the Interesting Visions of Hon. J. W. Edmonds; Lives and Portraits of Seers and Eminent Spiritualists; *Fac-similes* of Mystical Writings, in Foreign and Dead Languages, through E. P. Fowler, etc. Published by Partridge and Brittan. Bound in muslin, price $2 50; elegantly bound in morocco, lettered and gilt in a style suitable for a gift book, price $3 00; postage 34 cents.

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The Seer. By A. J. Davis. Price, $1 00; postage, 19 cents.

The Philosophy of Spiritual Intercourse.
By A. J. Davis. Price, 50 cents; postage, 9 cents.

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A Vision. By A. J. Davis. Price, 15 cents; postage, 3 cents.

The Celestial Telegraph.
Or, secrets of the Life to Come, revealed through Magnetism; wherein the Existence, the Form, and the Occupation of the Soul after its Separation from the Body are proved by many years' Experiments, by the means of eight ecstatic Somnambulists, who had Eighty perceptions of Thirty-six Deceased Persons of various Existence in the Spiritual World. By L. A. Cahanet. Published by Partridge & Britan. Price, $1 00; postage, 19 cents.

Familiar Spirits.
And Spiritual Manifestations; being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary. With a Reply, by A. Bingham, Esq. of Boston. Price 25 cents; postage, 3 cents.

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Or, the Universe Without and the Universe Within. By William Fishbough. This volume comprehends only the first part, or the Universe Without. Paper, bound, price, 50 cents; muslin, 75 cents; postage, 12 cents.

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